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THE GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

Vol. XIX. JANUARY, 1869. No. 1.

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BY JAMES QUINTER AND HENRY J. KURTZ.

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THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION

DEVOTED

TO THE EXHIBITION AND DEFENCE

OF

GOSPEL PRINCIPLES AND GOSPEL PRACTICE, IN THEIR PRIMITIVE PURITY AND SIMPLICITY,

IN ORDER TO PROMOTE

CHRISTIAN UNION, BROTHERLY LOVE AND UNIVERSAL CHARITY

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. 1 : 16.

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOLUME XIX. 1869.

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THE GOSPEL - VISITOR.

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PREFACE.

In offering to the brotherhood, and the public in general, another volume of the *Gospel Visitor*, we shall, in accordance with the well established usage of editors, embrace the opportunity of giving some reasons for asking a share of the patronage of the numerous readers of the present age.

Our appeal to our own brotherhood to sustain us, surely cannot want argument to commend it to their favorable notice and practical application. The age of the *Gospel Visitor*, it being now in its nineteenth year, is such, that a proper estimate of its character and tendency can readily be formed. And in forming a proper estimate of its character, we think it will be apparent that the doctrines it inculcates, and the spirit in which those doctrines are inculcated, are not altogether inconsistent with the holy name it bears, nor a wide departure from the principles and practices of our christian brotherhood, in whose behalf it professes to speak. This much, at least, in modesty and humility, we trust it can claim. We have been deeply impressed with the necessity of oneness in doctrine, and harmony in action in the church of Christ, that it may accomplish its great mission as the light of the world and the salt of the earth. And with such impressions we have labored to the best of our ability to promote unity of faith and concert of action.

It is true, we have not dwelt so much upon special points of doctrine and kinds of action, as upon general principles and actions. So far as the church at present may be wanting in the divine life, the ardent zeal, the unfeigned humility, the brotherly love, and the holy joy which characterized the primitive church, we attribute that want to the absence of the large share of the Holy Spirit, and the high toned and self denying piety, which that church possessed.

And as the most approved forms of the healing art in restoring health to the body when laboring under general debility, is to direct attention to the general health of the system, rather than to any particular function, on the principle that if general health is restored, the diseased parts will gradually resume their healthy action. So if we have in the body of Christ, the community of Christian believers, general health, or correctness of Christian feelings, there will be a healthy manifestation in all the parts of the christian character. Taking this view of the subject, our efforts have been more of a general, than of specific or a particular character. And the correctness of this view, we presume, will be apparent to the candid and reflecting mind, being drawn from the principle of our Lord laid down in the following words: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

We are glad to know that the importance of Christian periodical literature as a means for edifying the church and teaching the world the doctrine of Christ, and in obtaining the world's practical assent to those doctrines, is becoming more apparent every year to our fraternity. It is surprising that any should fail to recognize the power of the press in carrying forward the various projects of the day. And if the press is an efficient agent for establishing and promulgating the principles of *any* organization, it should, by all means, be used for spreading and sustaining the principles, doctrines, and righteousness of "the glorious gospel of the blessed God." We would therefore kindly and respectfully submit to the brotherhood the question, are we making the use of the press and of Christian literature to extend the church of Christ, and to promote holiness in the world, that we should believing as we cannot help believing, in the efficiency of those means to accomplish these desirable ends?

As already remarked, the character of the *Gospel Visitor* is known. And we purpose, the Lord helping us, to so conduct it hereafter, that its influence as far as that influence goes, may be for the promotion of good and good only. We feel the responsibility of our position as the conductors of a Church Journal more than ever, and shall try to act accordingly. And as our experience in our editorial labors is still increasing, we fondly hope that with the encouragement, sympathy, and aid of our brethren, and the blessing of heaven upon our humble labors, to make the *Gospel Visitor* more than ever worthy of a liberal patronage.

It should not be forgotten, that too much may not be required of us, that our fraternity has not been a literary people. Hence their articles for publication have not always possessed the literary merit that the taste of some might desire. And from this cause also, there has not always been the clearness in the statement of doctrine that is desirable, as there are so many errors abounding in the world, and hence the views of our fraternity have not always been properly understood. We hope that all who write for the press, (and we desire that this class of the brethren may be increased,) will, with the editors feel the responsibility that rests upon them as a class of public instructors, and (such is the position they occupy when they come before the public in the character of writers,) be careful in regard to what they write, and the manner in which they write, and only write what will be to the glory of God, and the furtherance of the cause of gospel holiness, and write in that plain and correct manner which characterizes the sacred writings.

As ours is an age of inquiry, we offer our unpretending Magazine to the reading public in general, as well as to our brotherhood in particular, hoping that something will be found in it, helping them to ascertain which is the "old way" as well as some encouragement to incline them to walk therein. We therefore hope that our friends and agents will not confine their efforts to obtain subscribers alone to our own brotherhood.

All the departments hitherto opened in the *Visitor* will be continued, and we shall labor to fill

them with the best articles our resources will afford. Hoping to be aided in our efforts to make our Journal useful to all classes of readers, by the contributions of many of our friends, we think the present volume, to say the least, will not be inferior to any of its predecessors in interesting and useful reading matter.

In accomplishing the important work that we have before us, we ask the assistance of our brethren and sisters and friends everywhere. And in answer to the prayers that shall be offered for ourselves and our work, we hope the Lord will enable us to prosecute it faithfully and successfully.

EDITORS.

For the Visitor.

THE UNPARDONABLE SIN.

BY JESSE CROSSWHITE.

Inasmuch as there seems to be considerable interest felt in "our country," at the present time upon the above named subject, and as there is a diversity of opinion what it really is, or what constitutes *it*,—we take the liberty of hereby giving the Brethren and the *public* generally our views upon this momentous and important subject. In order to get the subject fairly before the mind of *the reader*, it will be necessary to recur back to the early period of man's creation.

Moses—the sacred historian—informs us "that in the *beginning* God created man in *His* own likeness and image." It will probably be necessary just here, to notice for a few moments, the terms *likeness*, and *image*, because by these two words we understand that there are two different ideas to be conveyed to the mind—which we now propose to examine.

The word *likeness* we understand to mean *similarity*, or *resemblance*. Now there may be a marked resemblance between things which are *invisible*, or which have no visible shape—for instance—persons may be similar in *mind* in *disposition* or in their habits—none of which things are visible of themselves, but it is only the effects which we see. Hence as God is *a spirit*, man was created with *a spirit*; as God is *immortal*, man was constituted *immortal*; as God is *holy*, man was also created *holy*. Hence we see the points in which man was created in the likeness of God.

Now the term *image*, cannot properly be applied to any object, only as descriptive of its form or shape, and hence we conclude that man was not only created *immortal* and *holy*, like God—but that he was also created with the same *form and shape*. But it may be objected, that God has any form or shape.

I am aware that some contend "God is a spirit, invisible, having neither body, parts, or passions." But I concieve in my mind that He is a being possessing all of those attributes. First, That he *is love*, is evident from Revelation, for St. John says: "Behold what manner of *love* the Father hath bestowed upon us, that we should be called the sons of God." And again he says, that, "Whosoever dwelleth in God, dwelleth in *love*, for God is *love*. Therefore we see that one of His attributes is *love*, and love is a passion of the soul, consequently, we

find him possessed of the *passion* of *love*. But we see him also possessing the *passion* of anger; for we are informed that He is "angry with the wicked every day," and that His "fierce *anger* is kindled against them." But we also see that He is also possessed with the *passion* of *jealousy*, for the prophet tells us that He is a "jealous God, visiting the sins of the fathers upon the children, unto the third and fourth generations," and again, that we shall not provoke "the eyes of His glory to *jealousy*." Thus we see that He has the passion of *jealousy*. But we also find that He is possessed of the *passion* of *sympathy*," for the apostle Peter tells us that he is not slack concerning his promises, but is "*long-suffering*" to us-ward, not willing that any should perish, but that all should come to repentance and live. But not only has He the passion of *sympathy*, but also of revenge, for it is said of Him that "*vengance* belongs to Me, and I will repay saith the Lord." But we presume we have said enough upon this proposition to convince any who may have had doubts about it, that the God whom we worship, is a God of passions, and that these are some of the constituent elements of His being. We will therefore proceed in the next place to notice whether he is composed of "*body* or *parts*."

St. John while in the Isle of Patmos, where he was banished for "the word of God, and for the testimony which he held," says "he was in the Spirit on the Lord's day" and he heard a voice speaking to him "as it were the voice of a trumpet and being turned to see the voice which spake to him, he saw one whose *head* and *hair* was white as the pure wool. His *eyes* as it were a flame of fire, his *feet* as brass which burned in a furnace. He held in his *right hand* seven golden candlesticks" &c. And again we learn that "the *eyes* of the Lord are over the righteous and his *ears* are open to their prayers"—but the *face* of the Lord is against them that do evil. Hence we discover that the Lord has a *head*, and *hair*, and *eyes*, and *face*, and *hands*, and *feet*. Therefore we conclude that he has a *body*. But to return to the subject under consideration, as we have, we fear, digressed from it too far to be edifying. Man then, was created in the *likeness and image* of God—being holy, pure, and intelligent—and perfectly adapted to the enjoyment of society and communion of his Creator. But, God had not only created man as a social and intelligent being, but he had also created an innumerable host of celestial beings, or angels, as ministering spirits around His throne in heaven.

Amongst those celestial beings in heaven, was one called *Lucifer* (which signifies *light* or *bright*) this angel, as it appears, being the chief of the created beings, he became proud and exalted, and subsequently rebelled against the authority of the *Most High*; consequently he was called the "dragon," the "old serpent," the "devil," and "satan," and "apolyon," and abaddon," &c.

The apostle John, while receiving his vision, or revelation in the isle of Patmos, was shown things from the beginning of creation to the end of time. And he tells us that there was war in heaven.

Michael and his angels fought against the *dragon* and his angels, and the dragon prevailed not, but was cast out. Here then we find that the *old serpent* and God became belligerent enemies to each other. The old serpent then in order to seek revenge against God, approaches our fore-parents in the garden of eden, and by his wiles and subtilties seduces them and wins them over to his interests, and gets them into his rebellion.

Hence man becomes *allied* to the enemy of God, and in open rebellion against him. And man also becomes an enemy to God by virtue of his alliance with his enemy. God also becomes an enemy to man for the same reason.

There is therefore a regular system of warfare inaugurated between those belligerent parties, the Lord oftentimes destroying man by hundreds and by thousands. Indeed His anger seems to be so fierce against man that He says at one time, "I will destroy man whom I have made from off the face of the earth, for it repenteth Me that I have made him."

And here at one stroke from the Almighty hand, we see every soul except eight, destroyed from off the earth. But we might give multiplied instances of the wrath of God being poured out upon His enemies. But we deem it unnecessary to do so, as the bible abounds with instances of this kind, and it would be an unnecessary waste of time and space. That there was such a warfare going on between those belligerents, we think no bible reader will deny.

But, in process of time, *the Lord* saw fit to devise means by which were brought about a *conciliation*, between offended Justice and offending man. We see all along through the history of the world while this warfare to which we alluded was going on between the *creature* and the *Creator*, that the creature man, oftentimes makes overtures, and advances towards a reconciliation, by the offering of sacrifices, and oblations, but with only partial success as no permanent peace, or reconciliation is effected, because "it was impossible that the blood of bulls, and of goats, should take away sins," or answer as an atonement for sin, and hence the Savior says, "sacrifices and offerings thou wouldst not, but a *body* thou hast prepared me, then said I, lo I come (in the volume of the book it is written of me) to do thy will O God." Therefore, when Christ came in the body thus prepared for him, as the Lamb slain from the foundation of the world, as the sacrifice, the offering, the atonement, we hear the angelic choir shouting, and singing, "Behold we bring you good tidings of great joy, peace on earth and good will to man."

Now we all know that peace is the opposite of war, and hence as the war has been raging on for about four thousand years, here we find a proclamation by the heavenly messenger, of a suspension of hostilities—a cessation from war—and a pe manent peace.

We wish in the next place, to notice how this reconciliation or peace was brought about. And in order to bring the matter fairly before the mind of the reader, it will be necessary to refer back to an old Jewish sacrifice which was observed under the patriarchal dispensation, and which

we think we will discover on examination, to have a very important signification. The sacrifice to which we allude was this; when two neighbors, or persons had a falling out between them, or became enemies to each other by any means, and afterwards desired to become reconciled to each other again, so that they might become permanent friends, they were commanded to procure an animal between them, and to slay it between them, and to divide the carcass exactly in half, and to lay the halves apart, and to meet between these halves thus parted and make friends, or peace. Now I believe this sacrifice which we have here alluded to, was a type of our Lord Jesus Christ. For it is evident, when we look at the offering of this sacrifice, and at the offering of our sacrifice, (which was Christ) that there is a marked resemblance between them. We see in the offering of Christ, as a means of reconciliation between the parties, man, as the offender, and God as the offended, that it was a mutual offering between them, each offering one half, or more properly, one part of the victim. And, although the part of the sacrifice which God makes upon his part, was transcendently superior to that made by man, yet when viewed in their relative positions, we see them to be equal from the fact that man offers all that is in his power to offer, namely: himself, or his son, while God only does the same, and offers himself, or his son. Here then we have in the person of Jesus Christ, blended together, the son of man and the son of God, which forms a very fit, and appropriate offering between the parties thus at variance, and upon which a reconciliation may be made. Hence, when the angels announce to the shepherds of Judea the birth of Jesus Christ, they say, "Behold we bring you good tidings of great joy, *peace on earth, and good will to man*"—or, in other words, a suspension of hostilities between the belligerents.

Now it was absolutely necessary to convince the world of mankind, and to demonstrate clearly to their comprehension, that this person who was ordained to be the sacrifice of reconciliation between the parties, was of divine origin, or that He was the son of God.

That He was the son of man, there could be no doubt, because they knew His parents; and His brothers and sisters were with them. And many of them had also seen Him while an infant in the arms of Mary, His mother. Therefore, they could readily understand that He was indeed the son of man. But that He was the son of God, or God manifest in the flesh they could not so readily believe, or comprehend, and hence it became necessary to prove this fact, beyond the possibility of a reasonable doubt. And, for this very purpose, Christ was endowed with *supernatural power*, through the influence of the Holy Ghost, or Spirit of God, which was in Him, by which He was able to perform miracles, and to do works which none other man ever did, and by which works, and miracles, He astonished the world, and extorted from Nicodemus and others, the involuntary confession, that "We know that thou art a teacher come from God, for no man can do these miracles which thou doest, except God be with him." Conse-

quently, all who, like Nicodemus, would acknowledge this power by which He performed these miracles, to be of God, God gave them the power to become the sons of God or, in other words, to be reconciled to God through the offering of Christ as the atonement.

But there were some, who, notwithstanding all the mighty, and stupendous works and miracles which He performed in their midst, that rejected Him, and would not accept Him as their sacrifice, and would not acknowledge Him to be the Son of God, or possessed of the power of God, and although they are compelled to acknowledge Him to be possessed of supernatural power, yet they ascribe that power to be of "Satan, the prince of devils,"—that "he casts out devils by Beelzebub the prince of devils;"—that it is by witchcraft, magic, or conjuration or some satanic influence by which He is able to perform these miracles. We therefore hold, that all those who thus denounced Christ and the power by which He wrought these miracles, were guilty of "the unpardonable sin," and as a matter of course, had not the power to become the sons of God.

"All manner of sin and blasphemy shall be forgiven unto man, but the blasphemy against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come." "Because they say he hath an unclean spirit."

[TO BE CONTINUED.]

HOLINESS, NO. 1.

Its Scriptural Signification and Influence.

The Greek word *hagios*, translated holy, comes from *a*, a negative particle meaning *without*, and *ge*, meaning *earth*, and together mean separated from eath, or heavenly; or from *hagos*, a thing saved. The English word holy is derived from the Saxon word *halig* which means *whole*, entire, complete, sound, unimpaired. Thus we have the true idea of holy, to be entire and complete. And under the law, the sacrifices must be complete, without *blemish*. "But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering, in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein." Lev. 22: 20—21. The idea of *holy* as gathered from the following prayer of Paul for the brethren at Thessalonica agrees with the foregoing view of this word; "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

Holiness is the state of being holy. And in the sacred Scriptures, means a hallowed state, a full, entire and impartial consecration to the service and the use of God, a definite separation and dedication to His purposes and pleasure, so that to be otherwise employed would be a desecration—a profanation. That is, it would be acting irreverently, in professing to be holy, and permitting ourselves to be used by satan in his service of sin. "Being then made free from sin, ye become the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh:

for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Rom. 6: 18—19.

Applied to God, *holy* means perfectly pure and complete in moral character—the absence of every thing of a sinful character, and the presence of all that is pure and holy, and good. God is holy—and his character is the standard and rule of holiness. The precepts of holiness contained in the gospel, and which, when carried out, form a holy character in man, are the legitimate deductions of the divine mind from its own spotless character. And we call a man *holy*, when his heart and life are conformed in some degree to the image of God, and when his life and conduct are regulated by the divine law. Holy is then considered equivalent to *good* and *godly*. Hence the essence of true holiness consists in conformity to the nature and will of God, and manifests itself by a life in strict obedience to his holy law.

It is true, there is a great moral distance between the type of holiness in man, and the original copy presented in the character of God; still it is a likeness of him, and the features are the same. We are holy just as God's holy likeness is imprinted upon our nature when that nature is made soft and pliable by the grace of the gospel. Holiness is the nature of a soul born of God, and the state in which that soul lives, and not merely a feeling of the heart. Hence, we do not say "we feel holy," although in this state of holiness, there is produced a class of feelings, the exercise of which is accompanied by emotions of the most happy and delightful character. Holiness in man like holiness in God, is not a particular grace, but a pervading power which effects all the passions of the Christian's soul, and gives a proper tone of character to them all. Our love is holy when God and his attributes, his word and his people, constitute the objects of our warmest affections. Our hatred is holy when we abhor that which is evil. Our Fear is holy, when we "fear God and keep his commandments" which is said to be "the whole duty of man." Our faith is holy when it embraces all that is written, and when it leads us to say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."

"There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen, but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative, or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to His own character. The beauty of that holiness which is enshrined in the

four brief biographies of the man of Nazareth has done more and will do more to regenerate the world and bring in everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world, than all that has ever been preached or written on the evidences of Christianity."

"There is a moral omnipotence in holiness. Argument may be resisted, persuasion and entreaty may be scorned. The thrilling appeals and monitions of the pulpit, set forth with all vigor and logic, and all the glow of eloquence, may be evaded or disregarded. But the exhibition of exalted piety has a might which nothing can withstand; it is truth embodied; it is the gospel burning in the hearts, beaming in the eye, breathing from the lips, and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off: no bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal—invisible; and clad in immortal panoply, it goes on from victory to victory."

Alexander coming with his army against Jerusalem, Jaddua the high priest went out of the city to meet him, adorned with his priestly robes, an upper garment of purple embroidered with gold, and a golden plate on the foreside, wherein the name of God was written. The sight was so grave and solemn, that the emperor fell to the ground, as reverencing the name that was thereon inscribed. Thus it is, that in holiness there is such a sparkling lustre, that whosoever behold it, must needs be astonished at it; nay even those that oppose it cannot but admire it; holiness is an excellent thing; a beautiful thing; it carries a graceful majesty along with it, wheresoever or in whomsoever it is truly and sincerely possessed. To be "strong in the Lord and in the power of his might" Eph. 6: 10, according to the apostle's admonition is to be holy, as the idea of strength is associated by the apostle in the same epistle, with the Holy Spirit. In his prayer he says, "that he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man." The presence of the Holy Spirit imparts holiness, and at the same time it imparts strength. And, therefore, to be holy is to possess moral strength sufficient to enable us to perform all our duties, and to resist all temptation.

J. Q.

Diagnostic Signs and Premonitory Warnings of the Forming Stage of the last Great Prophetic Beast.

It is universally admitted, we believe on all sides, that the *first* "ten-headed and ten-horned beast" of the 13th chapter of Rev. represents the Church of Rome; and it is also generally admitted, that the *head or leader* of the *second* beast "with the two lamb-like horns," will be of an *Infidel* character. And if this last great Anti-christian power is to "*exercise all the* (ecclesiastical and civil) *power of the first beast before him*," it must necessarily become a vast Church Hierarchy, with power, sway and jurisdiction analogous to the first beast or Church

of Rome. The *forming stage* of this last great monster, will therefore, undoubtedly, be a hydra-headed combination of all the Anti-Christian elements of the world, and will at last develop itself in a threefold *union of Infidelity, Church and State!* And as we are really living in the "latter days"—in which this last Anti-Christian power will *form* its combination and union, to exercise its terrific power—it behooves us to look around and endeavor to discern "in the signs of the times," the *forming stage* of this last terrible monster.

In discerning "the signs of the times," the fact is too self-evident to be denied, that the prevailing tendency of the people, generally, especially here in our own country, is becoming more and more of a *visionary* and *fanciful* character, easily led away and into extremes by the sudden impulse of excitement, produced by any new or strange doctrines or notions, however inconsistent, bold, absurd or ridiculous. This fact is quite discernible in almost every moral, political or religious movement of the day around us, and is seen still in a higher degree, in the late extraordinary success and bold assumption of Infidelity and Rationalism, and the increasing and hostile spirit of Sect and Schism, throughout our country. For we would ask here, where is the honest and sincere, the serious thinking, and true Christian, who has not felt *grieved* in his very soul, to see and behold the great *evil* of the divided and distracted state of *professed* Christians in our Protestant land! Instead of the spirit of *real* Christian *union, peace and love,* the baneful spirit of Sect and Schism is everywhere around us at its destructive work—perpetuating and multiplying divisions upon divisions—causing dissension, disunion, discord, jealousy, envy, strife and hatred among those who *profess* the name of Christians!—entering into and disturbing, and often destroying the social and family circle, rending asunder the sacred ties of friendship, love, affection, and esteem among dear and kindred friends—turning often friends and neighbors, husbands and wives, parents and children, in *hostile array against each other!* And finally absorbing almost every other feeling, relation, and interest by its fearful, envious and never satisfied principles of selfishness in sectional interest and a restless parting spirit! Oh! thou *monster* of Sect and Schism! *What art thou!* To what can we compare thee to find thy *equal!* Neither the heavens above, nor the earth beneath afford any thing *like thee!* Language is, indeed, too weak to name thee! For thou hast "come up out of the bottomless pit," and therefore thou art "an execration and an astonishment and a reproach forever more."

It is indeed enough to cause the very heart of every true Christian to bleed, with grief and lamentation over this woefully divided and terribly distracted state of Protestant Christianity; for there are but very few, indeed, if any honest and sincere professors, whether real or nominal who have not, more or less, suffered sorely from this abominable proscriptive spirit of Sect and Schism; and not a few who have spent a useful life in preparing themselves *for,* and laboring *in* the ministry of

Protestant churches—having been persecuted, harrassed and buffeted from pillar to post—until they become perfectly disgusted at such a state of things, and retired from the ignoble contest, bordering often on the very brink of Infidelity and Rationalism! as its results and legitimate fruits, necessary in the forming stage of the last beast. *We* speak here from a mournful *personal experience* of these facts, and we had often the greatest reason to exclaim in the grief of the prophets of old: "Oh! that I had in the wilderness a lodging place of way faring men; *that I might leave my people*, and go *from them.*" And after having retired and thought to have found a quiet and peaceful "lodging place in the wilderness" of the mountains of Alleghany, we even suffered here, in our mountain retreat, no less severely, because we would not take an active part and identify ourselves with the confusion of the hateful Sect-spirit, that surrounded us on all sides. Even the few faithful ministers who still teach "the truth as it is in Jesus" and "declare all the counsels of God," do not and cannot escape this terrible whirl-wind of persecution and misrepresentation, manifested in the *all* devouring spirit and consuming elements of discarded Protestantism.

It is no longer the world alone, that is arraigned in opposition to Christianity—but it is the spirit of Sect and Schism, arraigning societies against each other in the bosom of Protestantism, that *wars against* the true religion and Church of Jesus Christ, and is therefore *even worse than the world itself!* And it has really *done more* to aid, assist and to promote the cause of Infidelity and Rationalism, than *all* the Infidel and Rationalistic works ever published and circulated throughout the world. Such, then is Protestantism in its present discarded and Schismatic state of confusion, and this too, in the very face of its *own* so highly exalted "*Symbolum Apostolicum*"—called the "Apostolic Creed"—the universally acknowledged foundation and groundwork upon which every so called "Orthodox Protestant" Church or Sect, *professses* to be founded and based,—and which *teaches* them to *profess* before God and the world, in their solemn confirmation as members of the church: "*To believe in one holy catholic or universal Church.*" And *what* doth this universally acknowled and professed faith in "*one holy universal Church,*" prove before the world? *Why*, that Protestants are not, and cannot be *honest* and *sincere* in their Christian profession, but *visionary* and *fanciful*, *in the extreme* in their divided and discarded state of confusion. Encouraged by this state of things and the fact that Protestantism *is not and never can be one united* Church, Infidels and Rationalists assume of late a more bold and successful front, and not a few hierarchs, or high priests are raising up everywhere throughout our country, and through the means of German Rationalistic, and metaphysical theology, boldly and fearlessly announce to the world *strange* doctrines, and still *stranger* words, —which are not a little difficult for a German to translate into the English—such as *Super-Rationalism*, *Super-Natural Rationalism*,—*Rational-Super-Natural-Transcendentalism*, together with many other *like* doc-

trines and expressions calulated to impose upon, and lead captive the *excited* and *fanciful* imagination of the Protestant people, in their present whirlwind of discord, confusion and fanaticism,—like sheep to the slaughter—into the successful *forming stage* of the *head* of the *last great beast*, which shall "exercise all the power of the first beast before him." And no doubt thousands, yea, perhaps millions of poor deluded Protestants, before they are aware of it, will have received the terrible *insignia* of the beast, to their everlasting ruin and destruction.

Discovering then, as we do, in the "signs of the times," the actual *forming stage* of the last great Anti-Christian Monster in a combination of all the Anti-Christian elements of the world—how very important is it therefore, that we, who see "the sword coming," should give the *alarm* and *warning*, to a deluded and misguided people, before they receive the terrible *insignia* of their eternal doom —for they "that shall receive the mark of the beast shall have no rest day or night; and the smoke of their torments shall ascend up forever and ever." Let us then, my dear brethren, as "faithful watchmen on the wall of Zion," in the fear of God, and in the language of inspiration, "raise our voices like a trumpet, and show the people their transgressions and sins," and the awful and terrible danger that surrounds them on all sides. J. Miller.

German Settlement, W. Va.

"Prove all things: hold fast that which is good."

For the Visitor.

MINISTERIAL CULTURE.

The day of inspiration is past. People do not graduate now in a dozen languages in a few hours as on the day of Pentecost. The Canonical Books are complete, and none may add thereto, or deduct therefrom. Investigation is our duty, but alteration or perversion of the Sacred Record, is to court the wrath of God. The bible was not given that we may have nothing to do—that we may doze into the mysteries of Divine knowledge and into the realization of eternal life, but that our powers may be tasked to the utmost, and the sources whence the figures of the Holy Oracles are derived may be so many tutors in the Seminary of divine tuition. He that hath ten talents, is to labor according to his ability, make use of the means that God furnishes and render an account for his endowments and privileges. The same with him that has but one talent. That God not unfrequently employs the poorest and weakest in the church to originate stupendous results, does not exonerate the most gifted from doubling his talents. Neither does the large capacity and extensive acquirements of the few, exempt those of inferior gifts from filling up their measure as they have opportunity, and increasing their usefulness by devout and constant accrument of knowledge from such objective sources as Providence makes accessible. To understand the word of God, and present it savingly to others, is the obligation laid on us all, more especially on those who are appointed as ambassadors for Christ. But it is utterly impossible to open the bible

and leave behind us the knowledge we get from other sources. And just as impossible to keep such knowledge from being helpful or hurtful in our study of the sacred pages. No one can read or comprehend the word without extraneous aid, any more than He can comprehend the mind of the Spirit without the letter. A child would as soon master the alphabet by looking at the moon, as a preacher to penetrate to the meaning of revelation by divorcing himself from auxiliaries in the plane of the merely natural. Even those who contend most stoutly against the employment of means other than prayer and biblical reading in preparing for sanctuary services, are very far from exemplifying their own views. I never heard an argument in defense of this theory that was not largely dependent on ideas which are nowhere expressed, scarcely implied, in the bible. To deny the preacher the privilege of ideas, and expressions not drawn directly from the page of inspiration, is to clip the bible down to the dimensions of a primer. No one can fully understand the Old or the New Testament without some acquaintance with the manifold objects, scenes, events, and customs to which Christ, and His prophets and apostles, so often refer in the revelation of the Divine Will. I say not *how* such acquaintance is to be brought about, yet it needs no argument to show that to some extent it must be had in order to get even the most superficial insight into many portions of scripture.

That our salvation does not depend on a knowledge of so-called systematic theology, and that evangelical preaching is not a mere matter of intellect, or even principally so, we trust no brother would undertake to gainsay; at the same time we will find, if we will take the pains to examine closely enough, that no one preaches without some kind of an arrangement of his subject, however simple, wholly dependent, it may be, on the power of association; and more or less study, however unsystemized, and the utterance of thoughts not generated directly by the perusal of the printed word. The natural and supernatural are so blended and interwoven in revelation, that in order to gain a comprehensive and accurate knowledge of the higher, we are brought, at every step, in contact with images and figures, in the lower spheres of existence, which challenge investigation and study as the condition of Divine illumination. Every preacher is expected to possess the Spirit and imitate the example of Christ, in the fulfillment of his office no less than in his general deportment. Christ was a thorough student, although He was supposed by the Jews never to have learned letters. He was far enough from the style of our modern theologians, yet He was in the highest sense a university-bred expounder of the will of God. The *universe* was the ample volume from which He gleaned His lessons for the instruction of the human family. His mind was ever busy in accumulating facts with which to clothe the truth He came to enunciate for our redemption. As God He could know nothing incarnate that He knew not before, but as man He "increased in wisdom." How far His Deity

immediately informed His human mind, we know not, nor need to know, but He instituted a mode of instruction that puts us to the exertion of our faculties without being cramped by the artificial restrictions of college life. He not only spent whole nights in prayer, but field and forest, mountain and vale, lake and lilies, serpent and sparrow, were laid under contribution to enforce His sermons, and give intelligibility and weight to His teachings. In this respect His example is exceedingly significant, and worthy of all acceptation. To *give* us a gospel, He made the permanent objects of nature, and the fleeting circumstances of the times, textbooks for all succeeding ages. And a knowledge of the objects He employed will greatly assist our comprehension of the truths He taught thereby. The external in religion derives all its value from the experimental knowledge of what is outwardly represented. Without this it would be but as "sounding brass, or a tinkling cymbol." At the same time the very nature of spirit in our sphere, requires tangibility, and must have it, or be, to us, as though it were not. So with preaching. To detach the objective, is not to preach at all. We have the letter to look at, a mind to receive its meaning, a material constitution to give it expression, and some visible, intelligent agent to whom to communicate it. But no sooner do we open the bible than we are met by parables that lead us into the objective world. What means this, and what means that? Every student of the bible wishes to know, especially those who are to "declare the unsearchable riches of Christ." If Christ spake not without a parable, it is certainly necessary, and highly necessary, to understand, at least in some measure, the import of His parabolic teaching. The farmer, in his various employments throughout the year, furnishes many explanations of some of the most instructive of Christ's discourses. How seed is sown, under what influences it best developes, what adverse circumstances destroy its vitality,—these are matters not simply of curiosity, but of interest, and tend greatly to enlarge our spiritual views, and gather into the soul just so much of Divine wisdom, which the Holy Ghost employs in the preacher when engaged in the public discharge of his office. The Spirit of Christ generates ideas but never facts. For these the preacher is as much dependent on the exercise of his intellectual powers, as for the computation of interest on a note. He has eyes to behold the objects Christ used in the construction of His Gospel. He can gaze on the mountains, the streams, the clouds; and has ears to hear the thunder, the sighing of the breeze, the roaring of the storm, and the falling of the rain. The bible is replete with images which find their elucidation in these natural objects. If we take up the word of God with the intent of only discovering what an immense moral power, good and bad, gather around the mountains, we will find study for many a day. God has made them the expositors of the most comforting lesson to the child of Grace, and man has made them the theatre of some of his most abominable idolatries. The mind that would be thoroughly furnished with the

weapons of truth, can no more confine himself to the literal record of inspiration, than Christ could *present* us with the volume of revelation, as we now have it in the letter, without getting bases for His teachings out of the objective and perishable. In fact no minister thinks of discarding what gives sharpness or fullness to his views of spiritual things. A few years ago I listened to an eminently spiritual and elevating sermon by a brother, in which he spent a few minutes unsparingly denouncing all learning with a view to make the bible more intelligible, drawn from sources foreign to the Sacred Oracle save the author Himself, and yet before he took his seat he quoted John Bunyan twice, and referred half a score of times to incidents in his personal history to illustrate the truths he was trying to unfold. Those ministers do the best who study the word of God most, and those study it to best advantage who, in connection with fervent, effectual prayer, avail themselves of such aids as Christ Himself did not disdain. All our ministering brethren have the same sources of thought and suggestion open to them that Christ had. And where important truths are enveloped in what was peculiar to the opening period of Christianity, we have no alternative left us but recourse to such help as may be within our reach. We should have no more scruple to refer to human productions, or rather compilations, for the definition of a biblical figure, than to a dictionary for the meaning of biblical terms. Commentaries just so far as they are commentaries, or the opinions of the writers, I have about as little respect for as any one; but all facts, and fair inferences from them, connected with scripture allusions, may be safely and earnestly sought without infringement of any Divine precept. Only a few days ago I heard a br. discourse from Heb. 9: 16, 17, in which law terms and judicial processes were referred to with remarkable power and beauty. So strong, weighty, and overwhelming did the truth appear in the forceful application of an executor's functions in the settlement of an estate, that the vast congregation were loth to leave the sanctuary. According to opportunity, ministers ought to study the ways and works of God, the ways and works of men, wherever they go, whatever they do, interpreting everything by the bible, gathering new illustrations of Divine truth from everything that transpires. Perhaps not a few of the readers of this article will recall to mind a sermon preached at a lovefeast in Lebanon county, in which the speaker so graphically described a street scene in the city of New York, between a lady of rank and opulence and a little shivering, barefooted girl. His theme was the employment of money for the advancement of Christ's Kingdom. Nor did I see so many hearts moved and tears flowing, as in the recital and application of that thrilling incident. Line upon line, precept upon precept, here a little and there a little, is just as true now as in the days of the prophet, and no one need apprehend that he may know too much, provided he uses properly what he knows.

The multitudinous relations, circumstances, and occupations of life, with some of which we are all fa-

miliar, are only the truths of the Gospel in their fact-form, which are as valuable as illustration of heavenly things now as in the days of Christ. To Abraham God said, "Look now towards heaven, and tell the stars, if thou be able to number them." Gen. 15: 5. This was God's way of teaching the chosen patriarch, to confirm his faith in the Divine promise, and give definiteness to its contents. Daniel seeks to elevate our conceptions of the future glory of the saints, and especially the ministers of God, in the same way. Dan. 12: 3. And Paul mounts yet higher, if possible, in his use of the "celestial bodies," in order to set forth the exceeding effulgence of glory that awaits the redeemed. 1 Cor. 15: 40—42. Cannot we do the same?

There sparkle those hieroglyphs of Jehovah, the same as when Abraham gazed upon them as types of the almost incredible increase of his progeny and of the veracity of God's word, and the largeness of His goodness. The Holy Spirit cited David to the position of the mountains round about Jerusalem, to illustrate the faithfulness of God, and the security of His people. Ps. 125: 2. Have not the mountains the same sublime lesson for us? The cedar, the palm, the willow, the myrtle, the olive, the apple tree, the vine—all contain the Gospel in symbol, and to study these productions of nature is only the better to understand the bible. This course of study is accessible to all. That Christ taught as He did, by parables, was not undesigned. He had Himself prepared these earthly things for the highest ends, as pictures of the grand revelation contained in His person, so far as nature is a fit medium to represent such sublime verities. We had a natural-object gospel, if I may so say, before we had it in the letter; and the possession of the printed pages does not render unnecessary what went before. The types of the old testament are pregnant with truths that constitute the very substance of the gospel. And the new testament cannot be read intelligently without some knowledge of the old. And both old and new, in language and figure, are fashioned by God out of the materialities of what we perceive by the senses. Preachers of the Gospel want training—from God manward, and from below Godward—and every thing is so arranged that they may be constantly under instruction.

In the closet is the place where both bible and nature will be illuminated from the Author of both. There we learn, not the letter, nor any fact that amplifies or elucidates it, but the knowledge that gives letter and fact this power. Thence we proceed, or should, to the most rigid investigation of what is visible and tangible. The Spirit of God in us will make the bible a new book full of life and power, and nature, in all her aspects, puts on a gospel face, and becomes mouth and wisdom to such as are taught of God. Education, in its present modes, is no more a qualification for preaching than sailing in a balloon qualifies for statesmanship. We might as soon become competent for the discharge of the ministerial function by rocking a cradle or playing cricket, as by a college bred training. To rock a cradle or scour knives is no hindrance to the gos-

pel ministry, but how would we be laughed at in regarding these menial services as essential to the faithful preaching of the Gospel. Just so with education. The special culture of the mind as a basis of the ministerial office, is to foster the pride and selfishness of our fallen nature. Knowledge, in such relation to God, inevitably puffeth up. But where the experimental knowledge of Jesus, the conscious inbeing of God, lays all other knowledge under contribution to the Divine purpose, we cannot learn too fast or too much. Culture, such as the learned would possess, and without which they would be ashamed to announce the first truth essential to salvation, is the last thing the brethren should ape. Paul was not "rude in speech" save in the estimation of his critics, and there is no necessity for any one to be uncouth or repulsive in manner or expression.

But knowledge we *must* have, and that gained by our researches and endeavors, and from the stars down to the gnat in the wine strainer, God has laid open His ample volume, and invites us to unremitting and prayerful study. If we can not ascend heights "where angels bashful look," we find every thing immediately around us rising up to testify for God, and offering its aid to drive the sword of the Spirit into the consciences of men. Whatever God saw fit to employ to reveal His glory, whether in mercy or judgment, and the condition of man, whether lost or saved, we ought to receive with reverence, study with diligence, and endeavor to present with saving power.

C. H. Balsbaugh.

For the Visitor.

"I Indeed Baptzie You With Water."

MATT. 3: 11.

Is the above translation strictly logical? Is the expression in harmony with a clear practical and philological exposition of the English language? Let us see. Webster gives the verb *baptize* no specific definition; however, he classes it among transitive verbs. It is always transitive, since it may be used in the passive voice. In the above sentence, "baptize" is transitive having "I" for its nominative and "you" for its object. Now whatever action is indicated by the verb *baptize* must be exerted upon the object *you*; and the phrase "with water" must express the means *by* which, or the means *in* which such action is performed. Should the verb *baptize* mean to *sprinkle*, as many contend it does, we may, according to the law of grammatical equivalents, test the truth of it by substituting *sprinkle* for "baptize," and read: "I indeed *sprinkle* you with water." Now we can *strike* a man *with* a club, because *strike* means *to lay on a blow*, and we can use a club as a means *by* which to lay on a blow. We can boil water *with* fire, because we can employ fire as the means *by* which to perform this act upon the water. But we can not *sprinkle* a man *with* water, because the word *sprinkle* means *to scatter in small drops or particles*, and we can not use *water* as a means by which to *scatter a man in small particles* were it even possible to do so.

Now substitute *pour* and it will read: "I indeed *pour* you with water." We can pour milk with water if it first be mingled with it, as we can pour another liquid into water, because the word *pour* means to flow in a continuous stream, and these liquids are susceptible of such action. But water can not be used as a means *by* which to *pour* any-

thing. That a man may *flow in a continuous stream*, is absurd.

We will now substitute *immerse*, and read: "I indeed *immerse* you with water." We can immerse any thing *in* water, but we can not use water as a means *by* which to immerse any thing because the word *immerse* means to put *into a fluid*. The word *immerse*, however, stands the test as an equivalent for the word "baptize," since it will take the object "you" after it and make sense. We can *immerse* a man, using water as a medium *in* which the action is performed. The element water is essentially passive in the ordinance of baptism; hence the Greek preposition *en*, should be translated by *in* and not *with*. The words *sprinkle* and *pour* as used in the above connection not making sense with either of the phrases, "with water" or *in water*, prove that they give a wrong meaning to the original word baptize. D. H.

No Matter What a Man Believes, if he is only Sincere.

This maxim, applied to the weighty concerns of religion, is wonderfully adapted to its end. It saves the trouble of investigation, and allows the utmost license with the bible. If it is unessential *what* a man believes, why be at the toil of examining for one's self? Surely he who is *sincere* in the adoption of such a rule of faith, is a fool for spending an hour of his joyous existence in humble inquiry into the revealed will of God. Besides, it helps men when they come to a stopping place where they are pressed with the truths of the bible. Apply this rule, and all is right. Mistake is impossible; or if committed, is perfectly safe.

It helps too, amazingly, in blotting out from the Sacred Oracles some knotty sentences, that delare unwelcome truth. All a man has to do, is *sincerely* to believe that he may discard the record of Inspiration, till his mutulated Bibe ceases to annoy his conscience.

But let us test this false principle a little. No matter *what* a man believes, provided he *does* believe it. One man believes that future punishment is eternal, without end,—*another* that there is no future punishment for one of God's creatures, and a *third*, that men will be punished *a limited time*, without troubling himself with puzzling questions how *long* or how *much*. It is well to know that the maxim above stated, prevails the most among such as are most bitter against the Orthodox. And, pray, what is the height of their offending? What the ground of the amazing difference between themselves and their opponents? Why, merely this; that the Orthodox believe in future punishment, without end. If they are hypocritical in their belief, then surely the doctrine can do no harm, and if *sincere* it is no *matter*, on their own principles.

But let us test this maxim a little further. A man believes that fire will not burn. A child *sincerely believes it*, and thrusts his hand into the blaze of a candle. Does the sincerity of the child prevent his burning? A man, acquainted with the article, believes that arsenic will not poison. He takes it on the sincerity of his belief. Is it no *matter?* Will his blind sincerity save him from death?

On this principle, (for I wish to confine my remarks to faith in se-

rious things,) a minister can console himself, in view of the effect of his preaching upon his hearers. If he has preached error, it is no matter, it is all the same. It is sincerely preached, and sincerely believed, and does no injury.

The followers of the false prophet believe in a heaven of sensual bliss, and revel in licentious pleasures as preparation for eternal felicities. It is all the same as though the object of their faith was the heaven of the christian, into which, without holiness, none shall enter. They are *sincere*, and sincerity is the darling quality of belief.

It is a truth of high standing, that a man is no better than his principles. But the maxim we are considering annihilates this truth by sanctioning the admission that men, however diverse in sentiment, may be equally *good* if equally *sincere*.

I have several things to add by way of inquiry and reply. How is it that sincerity in belief profits? I can conceive of but two ways in which it can possibly profit. And

1st. It either operates to bring what is believed to pass, or it does *not*.

Suppose that it *does* operate to make the thing believed a *validity*. Then it happens that if a man believes that future punishment is eternal, it is eternal. If a man believes that it is limited, it is limited. If a man believes that there is none at all after death, then there is none. So that it turns out that all the contradictory suppositions imaginable are equally true, and may safely be believed to be true. It is no matter, for there is no difference. One religion is as good as another. Virtue and vice are one—right and wrong are names without realities.

Believing a thing *to be*, either *makes* it so, or it *does not*. If it makes it so, then it destroys the *reality* of things. There is no certainty that a thing that *is, will be* a moment longer. A man believes there is no God, and there is no longer any God. He has ceased to be a reality, and his name and character and attributes have no influence any more than a *poetical fiction*. A man believes there is no hell, and immediately there is none. He believes that man will never die, and inhabits the earth forever. This upsets the world without ceremony. Mingles heaven and hell, the righteous and the wicked, with the utmost ease conceivable. You will not allow that sincerity of belief operates thus to blot out the reality of things.

2d. But if this sincerity does not alter the *nature of things*, how does it profit? A man believes he is treading on safe ground when a precipice is before him. He goes on, plunges off, and is dashed to pieces; how does his belief profit? A man believes it is safe to drink ardent spirit when the pestilence is raging about him, he drinks, and almost as sure as fate, dies. Thousands have tried it, and what is the profit? Berkley taught, and thousands have believed, that the world is made up of ideas; but what has it profited? Has his theory ever clothed the naked, fed the hungry, or enriched the poor.

A man believes it safe to go on board a crazy steamboat; he goes, is scalded to death, and where is the profit?

Apply now this subject to the case in hand. And man believes God will adapt him to the end for which he has made him, in the other world. He is reckless about his destiny, lives and dies an infidel, and wakes up to shame and everlasting contempt in eternity; and what does it profit? A man believes that God will accept him at the judgment without repentance; he neglects to repent, and is lost; and what is his profit? He might as well not believe it, for his misery will be aggravated by his unexpected disappointment. Is it *no* matter what a man believes? Is not truth the reality of things remaining a reality aside from belief or disbelief?—*Christian Soldier.*

BE YE SEPARATE.

It has been truly remarked,—"that the intercourse of believers with the world should resemble that of angels, who, when they have been sent a message from heaven, discharge their office with the utmost promptness, and joyfully fly back home to the presence of God." The believer and unbeliever are utterly heterogeneous. The believer's intercourse with the world in the daily affairs of life is unavoidable; fellowship is incompatible. The one cannot be avoided; the other must not only be avoided but positively discountenanced and condemned. "For what fellowship hath righteousness with unrighteousness? what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" "Be ye separate"—or, "separated."

This separation is not isolation from the physical world as God made it, for we could not well speak of separation from the community, or people, called "the world," in contradistinction from the people of God. The love of that world; of the maxims which govern it, the principles which reign there, the ends that are sought, the amusements and gratifications which characterize it as distinguished from the church of God. "The friendship of the world which is enmity with God," consists in setting our hearts on those which are inimical to life and godliness, and conformity to them; in making them the object of our pursuit, with the same spirit with which they are sought by those who make no pretentions to religion. This course is hostility against God, since that "world which lieth in the wicked one," is arrayed against him. "Whosoever therefore will be a friend of the world," whether in the professing church, or out of it; for it is as easy to be a friend of the world in the church as out of it; is at deliberate enmity with God. Solemn declaration! It forever settles all disputes between the professor and the possessor. It settles the point that any one, no matter what his pretentions, who is characteristically a friend, a lover of the world, cannot be a true christian. The nature and tendency of living christianity in the soul is to distract its possessor from what is opposed to its Author. It is to dispossess "the strong man armed," and to infuse a motive to godliness.

From the moment the soul "puts on the new man," it is in the positive advancement and completion of begun sanctification; and from that blessed time it may be said "they are not of the world." Such "new born sons" are to be regarded as separate, distinct verities in the better life resuscitated from the world's crust—in the com-

munion of which better life, earnest and resolute separation is needed. It is a deeper crime to be unfaithful to God than to any created being. We must not violate our covenant vow in relation to the one—we must not tarnish that relationship by yielding to the indulgence of a passion for worldly joys in the other. We spoil—and in effect break, our marriage covenant with God, by loving the world more than Him. We are of "the Bride"—"the Lamb's wife;" and "the bridegroom" expects "the wife to love her own husband." A divided affection would evince unfaithfulness; and a divided heart is no heart at all; and where there is no heart for him, alas! how dead, how cold that heart! The old proverb stands good at all times "a man is known by the company he keeps." And while the proverb propounds a great universal proposition, it advances a step further in that line of demarkation between God and that constituted fellowship which has taken place in the union of life with Christ, in him. Fellowship with God excludes all that is not of him. No matter how specious the element—or under what name—it cannot be intermixed with the life of God in the soul; or the goings out of that life in fellowship. No better evidence of christianity can be produced than that fruit "unto holiness" which shows itself in practical separation from evil. The principle of living unity to Christ is of itself, and of necessity, separation; for, there is nothing in the world that can be substituted for it—nothing that can be commingled with it.

Christ and Satan, christianity and worldliness, have no affinity for each other. Two ingredients of a non unitive nature, which by no process whatever can be blend d together, ought to be kept separate. This separation is not the recluse, the monk, the hermit; such a separation were improper and inconsistent with our Lord's injunction—"Let your light shine before men." Nor is it exclusiveness and narrow-mindedness; for separation to Christ, in the one body over which he is the head, necessarily implies union in love and fellowship with the members of that body. One part of the body sympathizes with the other—and all the parts are t tly joined together," and have part in the covenant relation with the head. The principle of separation from the world receives into its higher fellowship all those who "in every place call upon the name of Jesus Christ our Lord." It shuts out none whom Christ has received. It comprehends "all saints;" and it excludes the leavened and the leavening. Its measure is "the measure of the sanctuary"—God's imperial standard—the risen and exalted Christ. Life in him is what we have—and it is this we should seek for in those for whose fellowship we are solicitious. And what further is the spirit of this separation and decision? "He that is joined to the Lord is one spirit." "One spirit!" How close the union! How united in feeling, in spirit, in disposition! The union with Christ is more intimate, entire and pure, than that can be between a man and his wife; and that union should be regarded as sacred and inviolable. Every sin—and even things assuming "the appearance of evil," should be treated with the "one spirit" in us and Him. And what was this spirit in him, and which should now be in us? e was "harmless, undefiled, and separate from sinners." "Let this mind be in you which was also in Christ Jesus." Let us "be perfectly joined together in the same mind." Christians should be pure. They should be above suspicion. They

should avoid the appearance of evil. No Christian can be too pure; none can feel too much the obligation to be holy. By every sacred and tender consideration God urges it on us; and by a reference to our own happiness as well as his own glory, he calls on us to be holy in our lives.—*Herald of the Morning.*

The Family Circle.

PROMPT OBEDIENCE.

No habit can be cultivated in children of more importance than that of prompt obedience; and yet none is more difficult to acquire. The native depravity of the human heart first manifests itself in the motions of self-will; and there is nothing which children desire so much as to have their way. It therefore requires the utmost skill of the parent to acquire and sustain such control over the will of a child as to secure a ready acquiescence in his authority. And even when there is no disposition to resist authority, there will be an effort to parley and delay, which cannot be indulged without great injury to good government. But the most difficult question to be answered is, "How shall this habit be established?" This is much more difficult to accomplish with some dispositions than others. A stubborn disposition, when once subdued, will be more prompt than one that is very pliable, because it indicates more decision of character. The indolent, volatile, easy disposition, is much more difficult to be brought into the habit of prompt and ready obedience. Punishment with such seems to have little efficacy beyond the occasion on which it is administered; and lessons must be repeated over and over, "line upon line and precept upon precept," and yet they never seem to be learnt. There are, however, two rules which would probably secure the desired result, faithfully and perseveringly followed; and failure of success may probably, in most instances, be traced to negligence in carrying out these rules.

1. If you are sure a direction or command is understood, never repeat it. Let it be understood as the law to the Medes and Persians, which changeth not, that punishment will certainly follow neglect or delay of obedience of the *first command.* If this comes to be generally understood as the law of the family, it will go very far toward securing promptness.

2. Never suffer the child to parley, or argue the matter, or require the reasons for your requisitions. If this is permitted, your authority will be very much weakened, if not entirely destroyed. It ought to be a sufficient reason with the child, that the parent requires the thing to be done; unless indeed, the thing be wrong in itself, which is not to be supposed in a Christian family. Implicit obedience is the foundation of all authority. If the parent's wisdom is permitted to be called in question, or the convenience of the child consulted, there will be no end to the expedients that will be resorted to in order to evade authority. "Not answering again" must be the rule. Yet it may not be impossible that cases should arise where this must be relaxed, as when one parent has required anything of the child without the knowledge of the other, and a new command might clash with it. But if children are permitted to parley, and request that a brother or sister may do it, or attempt to persuade the parent to yield the point, or plead an excuse for delay, it need never be expected that

prompt obedience will be secured in the family.

There is another view in which this subject assumes a vast importance to the Christian parent. God has seen fit to make this the condition of covenant blessings. This was one of the principal grounds of his gracious promises to Abraham, that he knew him that he would *command* his children and household after him; and it is promised to those who train up their children in the way they should go, that they will not depart from it. And it is worthy of serious consideration how far natural causes may contribute to this result. It cannot be denied that the child that is accustomed to submit implicitly to the will of a parent, is in a much better state of preparation for submission to God, than the one that is accustomed to have his own way. And the submissive, docile mind, is a much better ground for the good seed of the word to spring up in, and bring forth fruit, than the unsubmissive, turbulent spirit. This consideration, duly weighed, must furnish a powerful motive for the cultivation of the habit in question.—*Mother's Magazine.*

Youth's Department.

LUCY'S NEW YEAR.

I am not a big girl yet, and my name is Lucy, but I have a dear, good aunt Maria, who always calls me Lulu. Last New Year's day she said to me, "My dear little Lulu, you are a good girl, but you have one great fault. If you would make it your business to correct that this year, I should feel that you had done a great thing."

"Well, auntie, what is my great fault" I said.

"It is that you are sick so much. During this year I have been to visit your mother many times, and often I have found you so sick that you could not leave your room."

"But, my dear auntie, you don't think it my fault that I am sick, do you?"

"Well, if it is not your fault, it is somebody's fault. I am certain you need not be sick so much. You know that every time you are sick, your mother has to be up with you nearly all night, leaving baby to be taken care of by papa, which disturbs him. Then you have to be out of school three or four days, losing your lessons. All this disturbance comes because you are sick. Now if you could just as well avoid being sick as not, would you not think it selfish and wrong to be sick?"

"But," said I, "I cannot help being sick. I don't want to be sick, and you would not think I did, if you knew how much pain I have to suffer when my sickness comes."

She said, "I used to be sick most of the time. I know now that the reason of it was because I did things that I ought not to have done. And since I learned how to live I am never sick. Now, Lulu, I feel sure if you lived rightly that you would not have such turns of sickness as you do. At any rate, if you want to grow good this year I think you can do nothing so useful to your papa and mamma as to try not to be sick."

I thought it was all strange, but I caught her round the neck, and said, "Well, auntie, if you will teach me how not to be sick I will thank you forever and ever! Tell me how, please." She told me then that if I would do one thing, which was never to eat anything except at my meals at the table, it would be a great help to me, "for,"

she says, "you are eating apples or nuts or candy or cakes or something all day long."

I thought it would be very hard not to eat between meals, for I was hungry so much, and I told her so. "Oh! well," she said, "if you do not wish to do anything hard I cannot help you. It is not easy to grow good. I think you will fail if you expect to grow good by doing things easy and pleasant to be done."

I said, "I guess if Charley will promise to not eat between meals I can make it go. I should like to do something hard."

"Well," she said, "you talk with Charley about it, and in the evening come up here and see me again."

I did not eat anything after that, all day, except at supper. It was pretty hard; but I felt as if it would be nice to do something hard on New Year's day. I told Charley what auntie had said, and he said, "Well, Lu, if you would not be sick, I would not eat any thing till next New Year's. cannot bear to hear you crying in the night when you are in so much pain."

When he told me that, I cried, for I thought if he was willing to go without eating to have me well, I ought to be willing to do so, if I was ever so hungry. Then he came to me and said, "Lu, you know that men and women have temperance meetings. Let us have a 'Good Health Meeting.' We will get all the children, and have a pledge, just as they do." So we went and got Fannie Stuart, and Joe and Ben and Clifton Greene, and all came up to see aunt Maria in the evening, and we told her what we were going to do, and she made a constitution for us, which said that for one year not one of us would eat anything except at our meals, and that we would be in bed every night at nine o'clock unless our fathers and mothers let us go to lectures or some meeting. It said, too, that every time we did sit up late or eat between meals, we should pay five cents to the society. Auntie said that "Good Health Society" wou d be a better name than "Good Health Meeting." And the constitution said, too, that every time one of us was sick we should pay ten cents. I tell you, I thought I should have to pay a good many ten cents, because I was always getting sick so much. But now, Mr. Putnam, I have not had to pay five cents this year. I have gone to bed every night at nine o'clock, and have not eaten once between meals. At first I was very hungry, sometimes; and sometimes when we had apples and cakes in the evening, I wanted them so much that I could not help crying. But Charley helped me. He said, "don't you eat, Lu, and I won't," and I did not. What is better than all the rest, I have not had to pay one dime I haven't been sick once this whole year. Now I am never hungry, and do not wish to eat except at meals. We don't get much money for the "Society." —*Dr. Jackson.*

THE GOLD REPEATER.

A TRUE STORY FROM THE GERMAN.

I was nearly fifteen years old, says M. Hamerlein, when I studied with my uncle, and longed for nothing more than a good substantial watch. Ah, said I, when one can tell the time for himself, he has a sure pledge of approaching manhood. Indeed, I still think that at that time of life, when first the realities of existence dawn upon us, every one should be taught to

have a due regard to time, for time is the most precious gift, if rightly husbanded, and a watch in the pocket will aid much in accustoming one to the careful improvement of it, and to punctuality.

As Christmas day drew near, I desired nothing more earnestly than to receive a present of a watch, yet breathing the wish to no one, not even to my light hearted sister Minnie. But if a watch was spoken of, I trembled with anxiety; if any one by chance inquired what time it was, I was like one possessed. That must have betrayed me, for hear what befell me.

One noon as I entered the room—I was just on the threshold—I heard my father say to my mother, "Wife, hide Adam's gold repeater, quickly;" then he wrapped something in a paper and concealed it, I affected to see and hear nothing. *Now*, however, when I walked the street, I fancied every one saw the golden future awaiting me. It pained me that men should wear their watches concealed in their pockets, and not outside; and so easily does vanity mislead one, that I really thought it would be far more *benevolent* to wear them so, that poor people could see the hours and minutes.

Men may wear watches buried in their pockets, but they must be set by the clock on the church tower, and the clock on the church tower must be regulated by the sun, whose course God has fixed from eternity; and man can do nothing more than make figures on the sun-dial, which, as the shadows fall, shall indicate the position of the universal, enduring light. Here, also, is a repetition of our inner life; but I did not then think of this—my thoughts were very different. I stood long before the watch-case; I placed my pen-knife for awhile in my right vest pocket —the left was reserved for something better. Man carries his watch where his heart is, said I to myself, and there is ticking within and without. I could not refrain from telling my companions what made me so happy, but I did not make all known, and said mysteriously that on Christmas eve they would open their eyes and ears, when they heard something that could speak for itself. Then I ran away before they could ask what it was.

Christmas eve came, and the festal tapers were lighted. When the folding doors were opened, we children rushed in, and stood still with wonder. My heart beat violently. There indeed lay a watch for me, but alas! it was *silver!* My joy was dampened, but I calmed myself, and said, "Silver is much whiter and thicker, and it ticks loudly." I pressed the handle with all my might, but it did not strike. A fearful sorrow came over me.

"It is good for nothing," I said. I laid down the watch, and leaving the room, went to my chamber, and wept and lamented as if my heart would break. Then I thought I would *kill* myself since I had no gold repeater, and then I wept again over my young life, since I must now die, because all my hopes were not fulfilled. Soon my mother came with a light, and when I blamed her from my unutterable sorrow for the deep deception, she pressed her lips together, and looked upon me with those true loving eyes, which I see ever beaming, although death has long since closed them. She told me my error—that I would have been delighted with a simple watch had I never heard of a gold repeater; that my father had teased me, to give me a lesson to be happy with less than I had expected, and that I must not be ungrateful to God or man. So she spoke in her mild, earnest

tone, and as I had exhausted the fountains of my tears, I went down to the parlor. I was no longer sad, nor yet joyous, and yet I possessed an admirable time-keeper. While I lay in bed the wicked spirit came again, and I resolved to open the window and throw away my watch, but it was cold, and I lay still. How often evil deeds are restrained by trifling circumstances, and how little reason have we to pride ourselves upon our virtues.

Overpowered with weeping and excitement, I was soon fast asleep, and rejoiced the next morning to hear my watch merrily ticking. For eight days I avoided all my companions, and they soon forgot my boastings. I wore the watch without showing it to any one, and was greatly pleased with it. It is now forty years since that time, and I still wear the watch, nor does it lose a minute.

Since then I have understood my mother's words. In myself I found the point of my story. If I see a man satisfied with nothing he has, because he expected something better, I think, *he was hoping for a gold repeater*. When I undertake some business, and it vexes me that it does not turn out as I expected, I say to myself, *I am thinking of the gold repeater* still. If I see a man aiming at show or some other high thing, and only increasing his sorrow by being compelled to pass his life in a subordinate position, I say, *Do not strive to make your watch strike; be content with the simple time keeper*. If I observe a youthful pair, who have looked forward to life as a perpetual marriage-feast, and will be satisfied with nothing when the air is not breathing music that becomes an every-day atmosphere, I still think *Oh, could they but forget the gold repeater!* In short, in a thousand instances I have found instruction in this story. Most men are dissatisfied and unhappy when things do not turn out as they expected they would. There is no harm in *aiming* at the greatest perfection, since by so doing energy and effort are aroused; but we should always be prepared to be contented and happy, although the goal is not reached.

I am now delighted with my watch, and value it above price.—*Morning Star*.

Correspondence.

BRADFORD, OHIO, }
Nov. 20, 1868. }

Dear Br. Quinter: By request I will give you and the readers of the *Visitor*, a short sketch of our recent journey to the State of Michigan, and of the country, and condition of the members in the parts visited by us. In company with father, and with us brethren Henry Smith and wife, and John Rairigh and wife, (these last named being visiting brethren) we left home Oct. 30, and arrived at Saranac, Mich., (it being our place of destination) on the 31st, and were there met by br. Samuel Groff, who kindly conveyed us to his home some ten miles south, and found his little family well, as were also br. Isaac Rairigh and his little family, who live in the same house with br. Groff. We felt happy in their company, and were kindly cared for, for which we hope and believe a reward is in store for them. During our stay of nine days, we visited members living in Ionia, Barry, and Kent counties. We held meetings in those several counties, and were pleased to find our dear brethren and sisters in earnest, and anxious for the growth and prosperity of the church. We also had the pleasure of visiting br. Wood at his home. He is

a speaker, and the only one for a distance of perhaps sixty or seventy miles. He seems willing to do all that is in his power to do, to build up the brotherhood in his vicinity by holding meetings regularly every two weeks, and frequently every Sabbath. He needs the prayers of the church. And we hope the Lord will be his helper. There are about fifty members living in Ionia Barry, Kent and Eaton counties, which makes it quite burdensome for one speaker to attend to, as br. Wood is obliged to do. Think of this brethren; especially let us do so, when we, as is frequently the case, are from four to six and more at one meeting and have but a few miles to travel. The same day of our first meeting after services were over, two persons applied for baptism. A meeting was therefore appointed for to attend to their request at the house of br. Groff, the following Friday, and instead of two wanting baptism, three presented themselves, all young persons. May the Lord enable them to live faithful, and devoted christians, and keep them from the corrupting influences which surround them. We cannot give a full account of the many acts of kindness done us by all the members we visited, such as br. Winey, Motes, Snyder, Crouel, Spindler, I. and C. Smith for which we can only commend them to the good Shepherd and Bishop of our souls who ever careth for His.

The country we found to be a good one for wheat raising, and for fruit, for sheep, for potatoes, and sugar from maple of which there is an extraordinary amount raised. As a country to afford the substantial comforts of life, it is hard to excel. Land in price per acre rates from $10 00 to $60 00, according to improvements. This report of the capabilities of the country is made to bring (by reqest of members living in Mich.) before the brotherhood the advantages of Mich. over other new places that brethren or emigrating to. I will also state that it was given as a fact, that the waters of Lake Michigan, on the west, modifies the climate several degrees, so that it is not much, if any colder than in central Ohio, or Indiana. Persons wishing to go to Ionia, Barry, or adjácent counties, will either go to Detroit and take the Milwaukee road to Saranac, and inquire for Campbell Centre, in the vicinity of which members are living, or else if coming from the south or east, stop off at Toledo, and take the road leading to Hasting; but not yet completed further than Charlotte, in the vicinity of which members by the name of Kepner are living.

Upon the whole, we would encourage brethren to go and see the country with the hope of doing something for themselves and also for the Lord A stronger christian influence is wanted there.

S. S. Mohler.

News from the Churches.

Beaver Creek, Va., October 30, 1868.

Dear brethren and sisters: Inasmuch as I always like to hear from other arms of the church, I will try and give you a little account of the prosperity of our arm of the church. There have been forty-five received by baptism this summer in this district, and forty-two in the bordering territory where there are no organized churches. And this has mostly been the work of our laboring brethren from this district. May the good Lord still carry on the work of diminishing Satan's kingdom, and of increasing the kingdom of our blessed Savior, in zeal and piety, as well as in numbers, is the wish and prayer of your weak and unworthy brother.

G. W. Wine.

An extract from a letter from br. J. Wise: My sojourn in Iowa was very pleasant, and I hope not altogether without profit to some precious blood-bought souls. I had the pleasure of seeing quite a number added to the church. In the Waterloo congregation, after my first visit to that place, there were some twenty added by baptism. Mostly young persons. Some young brethren who I hope will become useful members in the body of Christ. There are many more who I know are fully

convinced of their duty, who, I hope will soon come up to the "help of the Lord against the mighty."

I have not seen any report of the State Council Meeting of the State of Iowa. I will therefore, give the following: I left home on the morning of the 21st of Sept. Went to Grundy county to the lovefeast. We had a very solemn little meeting with the brethren in Grundy. Br. Henry Strickler was ordained, and br. ——— Shirk was chosen deacon. They now have two speakers, and two deacons in that congregation.

We then went to Marshall to the Council Meeting. We had twelve or fifteen questions to dispose of, but all came off very pleasantly.

The meeting was acknowledged to be as pleasant a Council as was ever attended in the State. We parted with good feelings as far as I know. The brethren in Iowa are anxious to have the Annual Meeting in 1870, and I think they should have it if they petition the next A. M. for it. On the 25th of Oct. we parted with the brethren and friends of Blackhawk county. Perhaps never were more sincere tears shed at the separation of friends, than were at our last meeting near Waterloo. May God bless and save them and us. Amen.

Brother Leonard Furry, of Bedford county, Pa., writes: Our church has prospered somewhat this year. We have had an addition of twenty-nine by baptism in our own arm of the church. So you see the ark of the Lord is still moving.

FINAL REPORT OF THE ANNUAL MEETING

HELD AT THE HOUSE OF BROTHER JACOB BERKEY, ELKHART CO., IND., JUNE, 2—5, 1868.

The amount of money paid into my hands by the 23 congregations, composing the Brotherhood of the Northern District of Indiana, was as follows, with the name of each congregation and the amount each paid:

CONGREGATIONS.	
Fawn River,	$ 127,50
Shipswancy,	85,00
Elkhart,	297,50
Yellow Creek,	262,50
Pine Creek,	146,00
Pocagon,	75,00
Rock Run,	282,05
Black River,	21,00
Portage,	188,50
Baugo,	181,25
South Bend,	159,50
Union,	50,00
Breman,	50,00
Yellow River,	90,95
Tippecanoe,	57,00
Solomon's Creek,	142,75
Washington,	62,50
Union Centre,	253,75
Cedar Creek,	125,00
Pigeon Creek,	40,00
Springfield,	100,00
Turkey Creek,	70,00
Blue River,	50,00
Whole amount,	$2930,75

The expenses of the Meeting in money paid out for provision and other purposes for the use of the meeting, the amount and price of each article given as near as I could get it from the committees, was as follows:

173⅜ bush. wheat, (60 bush. at $2.37 and 113⅜ at 2,50 per bushel,	$ 426,37
Flour (quantity not given)	8,28
175 bush corn, at 75cts per bush.	131,25
6598 lbs of beef, at 13cts per lb.	857,74
165 lbs. Coffee at 25cts per lb.	41,25
260 lbs Sugar,	39,35
Freight on Sugar and Coffee,	2,60
5 lbs Tea at $1,60 per lb.	8,00
8 lbs. Pepper, at 40cts per lb.	3,20
1 barrel of salt,	3,28
80 gals. Milk, at 20cts per gal.	16,00
836¾ lbs. butter,	204,04
68½ gals. Apple butter, 75cts per gal.	51,38
145 gals. pickles,	53.93
1 barrel to lay up pickles in,	2,00
To Jacob Berkey to procure half-fare on R. R.,	17,00
The amount paid out for cooking, furnishing material for shed and furnace, hay and grain fed in the neighborhood, and all other expenses necessary,	757,09
Am't paid out for all purposes,	2622,73
Goods sold after the meeting,	187,67
The actual cost of the meeting,	2,435.06
Am't col'ed from congregations,	2930,75
	2435,06
Am't to be refunded,	495,69

JOHN ARNOLD, *Treasurer.*
CYRUS LENTZ, *Assistant.*

NOTICE.

To the brethren in Ohio, whom it may concern. It is likely the money

paid by the brethren under Governor Todd's proclamation, the $200,00 fine, will be paid back. But brethren be patient. As the work progresses I will report. The matter is moving slowly, but nothing certain is known yet. I think before long I can state something more definite. Do not fee an Attorney.

H. D. Davy.

Editors' Table.

The Improvement in the Visitor.—Our readers will discover that we are printing the *Visitor* on a much better paper than we have hitherto done, and we hope they will be pleased with this indication of improvement. We have long felt like making this improvement, but our circulation hardly justified it. We however concluded to go to the extra expense which will be at least $150,00 per year, hoping our patrons will appreciate the improvement, and by laboring to increase our subscription, prevent us from suffering loss. The following suggestions upon this subject have just been received:

"We are highly pleased with the moral and religious character of the *Visitor* and think it should visit the home of every member. I would be much pleased to see an improvement in the paper. Some of the materials used in the last Vol. are of a very ordinary quality. Would it be a very great inconvenience to use different kinds of paper providing subscribers would agree to bear the extra cost? I, for my part would not mind paying 25 or 50cts. if I could have *extra* good paper. Please think of this."

You see, dear brother, we have thought of this, and more than thought of it. We hope to make further improvement.

Worthy Examples.—We recently received a letter with $5,00 from a sister. This was to pay for four *Visitors*—her own—two for ministers in moderate circumstances, and one for a poor br. A liberal br. in Virginia, says: "I send you these forty-four names for your valuable *Visitor*. I think the brethren ought to take more interest in getting subscribers. I think it has done a great deal of good. I am willing to pay for ten *Visitors* a year for the poor."

Such works show benevolence and are worthy examples. Comfort and help may be afforded in this way. There are no doubt, many ministers among us in such moderate circumstances, that a little favor in the form of our Christian periodicals or a good book, would be thankfully received, and made profitable to others. We have just received a letter from a brother not blessed with much of the wealth of this world, but much faith and zeal, asking our advice in relation to an encounter that he was likely to have with an opponent of the truth. In this letter he says: "I ought to have read your several discussions during the past year, but I have not the means to get them. I am a poor tenant, farm on the shares, and work hard at the age of sixty years to make a living, and have little or no means at command." We at once sent the br. the books alluded to, and that with pleasure. Dear brethren, let us not forget the apostolic admonition, "to do good and to communicate forget not: for with such sacrifices God is well pleased."

OBITUARIES.

Died in Pipe Creek District, Carrol county, Md., on the 17th of July last, EDWARD, son of friend David and sister Louisa Englar, in the 25th year of his age. He died of consumption. During his lingering illness, he gave ear to the heavenly call, and expressed a determination, if spared, to engage in the service of the Lord. When his disease had attained quite a fatal aspect, he became fully resigned to the will of the Lord, and was willing to die. His remains were followed by a very large concourse of relatives and friends to the burial ground attached to the brethren's meeting house at Meadow Branch. The occasion was improved by some observations by the brethren present, on John 5: 25.

In same District, after a short illness, on the 11th of Sept. last, friend JOHN ROOP, consort of sister Lydia Roop, in the 59th year of his age. On the 13th his remains were consigned, amidst a very large number of sympathizing friends, to their final resting place in the beforementioned burial ground. The deceased was an affectionate husband, a kind father, and a good citizen. His house was always open to receive and welcome the brethren. He has left a widow, and three chi dren, and many other friends to mourn an irrepara-

ble loss. Funeral services by the brethren. Text, "Thou shalt die and not live." Isaiah 38: 1. latter clause.

Died in Page county, Va., Nov. 4th, sister MARY ANN HUFFMAN, daughter of br. Abraham Huffman, aged 23 y. 2 m. and 21 d. She was a faithful sister, and much beloved. Funeral services by the writer, from Rev. 22: 17.

Died in Flatrock Church, Shenandoah Co., Va., Nov. 11th, sister ELIZABETH GOOD. She suffered a long time, but bore her affliction patiently, and died in hope of eternal life. Funeral service by the writer, from Phil. 1: 21. JACOB WINE.

Died in the Lost Creek church, Miami Co. O., Dec. 9th, sister POLLY BEER, wife of br. Peter Beer, aged 80 y. 6 m. and 9. d. Funeral services by the editor.

Died in the Lick Creek congregation, Clay county, Ind., July 5, 1868, ELIZA JANE, daughter of friend Isaac and sister Mary Miller, aged 1 y. 2 m. and 13 days. Funeral services by the brethren, from Luke 18: 15—17.
ANANIAS HENSEL.

Departed this life, in German Settlement, W. Va., Oct. 4th, 1868, sister SARAH PIFER, consort of our ministerial br. Samuel Pifer, aged 43 y. and 2 ms. She leaves an affectionate husband and five children. Sister Pifer was a faithful and devout member of the church of the brethren for upwards of nine years, and was severely afflicted for some six or seven years with Epilepsy, and for the last ten months also with Dropsy. Although her sufferings were long and often severe, she bore them with Christian fortitude, and waited patiently the hour of dissolution and release from pain and sufferings, and died in the hope of a glorious immortality. Funeral services from Rev. 7: 14, by elder Samuel A. Fike, and br. Aaron Fike. J. MILLER.

Died of inflammation of the bowels, in Indian Creek church, Iowa, in the 24 year of his age MARTIN BAKER, son of elder George and Elizabeth Baker. He suffered much, but bore his pains with christian composure. He prayed much, and called on the brethren to pray with him, and had a lively hope of his acceptance with God. He regretted that he had not united with the church previous to his illness. Funeral services by elder Samuel Garber and others to the largest concourse of people ever assembled here on such an occasion, from the words, "Blessed are the dead that die in the Lord."

(Companion please copy.)

Died in Ross Co., O., Nov. 18th 1868, of Diptheria, MARY T. MOOMAW, in the 16th year of her age.

Also, on same day, of same disease, SYNTHA A MOOMAW, in the 8th year of her age.

Also, on the 23rd of same month of same disease, WILLIAMS MOOMAW in the 18th yr. of his age.

The above were children of Silas and Rachel Moomaw, and grandchildren of Henry and Ann Moomaw. PETER MOOMAW.

Died in the Ashland Church, ROSA DOW, infant daughter of E. P. L. and Rebecca Dow, aged 2 years, less 12 days. She was the only child, the parents having buried two before, and this makes the affliction very severe. But still there is comfort, since the parent's loss is the child's gain. Funeral services by M. Workman, from Matt. 19: 13—15.

Died in the Delaware Church, O., on the 17th of Sept. 1868, SARAH, daughter of br. George and sister Dorcas Edminster, aged 5 y. 10 m. and 17 days. Funeral services by the brethren.
H. D. DAVY.

Died after but a few hours illness in the Jonathan's Creek Church, O., August 12, 1868, JACOB BINKLEY, aged 17 y. 6 m. and 20 d. Funeral services by the writer, from Ps. 90: 15.

Also, in the same church, Sept. 27th, 1868, sister ELIZABETH, wife of br. Samuel Shrider, aged 55 y. 6 m. and 25 days. She died from a tumor in the stomach from which she suffered intensely, but bore her suffering with christian fortitude. She was an excellent sister, a kind mother, and loving companion, and good neighbor, and was always ready to help the needy. Her seat was never vacant at church. She was intelligent, and we feel the loss of such a member. Funeral services by the writer, from Matt. 24: 44. W. ARNOLD.

Died in the Logan Branch, Logan county, O., our beloved br. SAMUEL KAYLOR, br. to John Kaylor, whose death we noticed some time since. He died with typhoid fever on the 13th of Nov. aged 54 y. 6 m. and 16 days. He leaves a companion, a sister in the church, and five children to mourn their loss. But we hope their loss is his great gain. Funeral services from Rev. 14. 13, by elder Abraham Frantz, and the writer. J. L. FRANTZ.

Departed this life Nov. 4th, 1868, sister ANNA UMBLE, aged 63 years and 24 days. The deceased was the wife of br. Andrew Umble, and sister of elder Jacob M. Thomas.

Funeral services by the writer and br. Jacob Beeghly, from Rev. 14: 13.
J. A. RIDENOUR.

Died in Starke county, O., January 12, br. FREDERICK KESLER, aged 76 y and 2 m. He was blind for three years before his death, but bore his affliction with christian patience, and died strong in the faith of Christ. He leaves a widow, a sister in the church, and three children to mourn their loss. Funeral services br. John Mishler and br. David Young.
T. J. THOMPSON.

Died in Logan county, O., Nov. 14, JOHN GRISSO, aged 34 y. 6 m. and 19 days. He requested the brethren to visit him, and desired to become a member of the church, but died before the brethren could visit him. Funeral services by br. Aaron Frantz, from I Peter, 1: 24.
CHRISTIAN GRISSO.

Died in the Ten Mile congregation, Washington county, Pa., Nov. 9th, 1868, MARY JEFFRIES, aged 82 yrs. 5 mo. and 15 days. Funeral services by the writer from Heb. 11: 16.
JOHN WISE.

Died Oct. 3rd 1868. br. DANIEL MILLER, in Millcreek church, Rockingham county Va., aged 68 years, 6 months, and 27 days. He left a companion and many friends to mourn their loss. Funeral services by the writer and others. WM. BUCKLEW.

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Prospectus

Of the

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The Gospel Visitor, Edited by H. Kurtz and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Covington, Miami Co. O., will close its eighteenth volume with the present year. The Lord willing, we propose to commence the nineteenth volume in January 1869. And we now issue this prospectus as an appeal to the Brethren, and to all the friends of our work, requesting them to favor us with their continued patronage, and not only so but likewise with their assistance to extend our circulation.

Our work is a Christian Magazin, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the brotherhood and useful to the world.

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JAMES QUINTER,
HENRY J. KURTZ.

Covington, Miami Co., O.
October. 1868.

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BY HENRY KURTZ AND JAMES QUINTER.

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The District Council for Missouri and Kansas, will be held, the Lord willing, on the 16th of April, 1869, at the brethren's meeting house near Plattsburg, Clinton county, Mo. We extend a hearty invitation to the brethren generally, and especially the laboring brethren to be with us on that occasion.

We wish to hold a series of meetings during and following the Council. Brethren from the west, will get off the train at Osborn, Hannibal and St Jo. R R. Those from south and south-west will get off at Lathrop, Cameron and Kansas City R R. Those from the east, will get off at Turney's Station. Brethren should reach these points on the 15th, as there will be conveyance furnished at that time.

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THE GOSPEL - VISITOR.

Vol. XIX. FEBRUARY, 1869. No. 2.

HOLINESS, NO. 2.

Its Value and Importance.

Holiness as a state of entire consecration to God, and devotion to His cause, and that in which the Christian exhibits to the world a practical exemplification of Christian doctrine, is, indeed, the *one thing needful*. Its importance cannot be over estimated. This may be seen, first, from the consideration that it is positively and plainly commanded by God. "And ye shall be *holy* men unto me." Ex. 22: 31. This command is repeated some three or four times in the book of Leviticus. And obedience to this command implies obedience to all the commands that are obligatory upon us. This is seen in the following language of the Lord: "Now therefore, if ye will obey my voice indeed, and keep my covenants, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a *holy nation*." Ex. 19: 5. The apostle Peter repeats the great command, *be ye holy*, as equally applicable to those under the new covenant as to those under the old. The connection in which Peter states his command, is not unlike that in which it is stated as given by Moses. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so *be ye holy* in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1: 14—16.

God has made it our privilege to be holy, and he has also commanded us to be so. And we want to feel ourself, and to get our readers to feel, that it is our duty to press forward in our Christian profession, life, and experience, into this holy state. And as an incentive to urge us on in our exertions to attain unto holiness, we are considering the command of God, *be ye holy*. Then as prayer, the assembling of ourselves together for worship, the remembering of our Lord in the use of the expressive symbols of His body and blood in the communion service, our non-conformity to the world, and our remembering the poor, &c., are commands of the Lord, equally so is the injunction *be ye holy*. And as it is very necessary that we know what constitutes obedience to all or any of the commands of God, in order that we may know what we are to do to comply with any command, we tried in our last article to help our readers understand what holiness is. And surely our minds cannot be directed to any of the many subjects presented to us in the scriptures, that has a more direct and powerful bearing upon our happiness and destiny than *holiness*. We have seen in our first article, that *holiness* according to the scriptures, "means a hallowed state, a full, entire, and impartial consecration to the service and the use of God, a definite separation and dedication to His purposes and pleasure." This, then, dear reader, is the state of

Christian character to which we must attain if we would be obedient to God, for He has commanded us *to be holy*.

2. The importance of holiness will be seen, and that clearly if we remember that it is necessary for the completion of the Christian character. It is the crowning excellency in the cultivation of a Christian life. It is the result of a harmonious and healthy action of all the life-giving principles of the gospel of Christ. If our faith and practice do not make us holy, there must be a defect in one or the other, or in both. The character that lacks holiness, will be found wanting when weighed in the balance of God. "Be ye therefore perfect, even as your Father which is in heaven is perfect;" Matt. 5: 48. Now as holiness is a prominent and prevailing element in the character of our heavenly Father, there can be but very little resemblance between Him and us where holiness is wanting.

3. The importance of holiness will further appear when we consider that the profession and name of the Christian are holy. For if our profession and name are holy, and we are unholy, our characters will be anomalous, and inconsistent, offensive to God, and a stumbling block to men. The expressive name *saint*, is one of the names frequently applied to Christians in the Scriptures. This means a holy person. Then what an abuse of language that is, which applies this name to an unholy character. And he that assumes this name, and lives an unholy life, is deceiving himself, and dishonoring that name. The Christian brotherhood is also called "a holy nation." 1 Peter 2: 9. And unholiness in this holy community, is as great an inconsistency as was slavery formerly in the United States while these Sates recognized a democratic form of government. The Scriptures are *holy*, and these we receive as our rule of life: "The gospel of God which He had promised afore by His prophets in the *holy* Scriptures. Rom. 1: 1—2. We are to salute one another with a *holy* kiss. 1 Cor. 16: 20. We are said to be the *holy* temple of God 1 Cor. 3: 17. We are to lift up *holy* hands. 1 Tim. 2: 8. We are said to be called with a *holy* calling. 2 Tim. 1: 9. We are commanded "to be *holy* in all manner of conversation." 1 Peter 1: 15. And what a sublime view of the holy character of the God whose children we profess to be, and whom we profess to worship, is that given in the song of the living creatures, in which they say, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Rev. 4: 8. And it is said of our blessed Savior, whose disciples we profess to be, and whom we profess to follow as our great example, "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7: 26. And there is also the Holy Spirit, one of the divine characters into which we are baptized, and whose anointing we profess to have received. Now with all the holy characters in the Godhead for our companions, and with all our holy principles and pretentions, and professions, how grossly inconsistent must such be as bear the Christian name, and yet live unholy lives.

4. The importance of *holiness* as one of the great characteristics of Christian character, will be further seen in the consideration that herein lies the Christian's strength to prevail both with God and man. "The effectual, fervent prayer of a *righteous* man availeth much." James 5: 16. Notice that it is the prayer of the righteous man that avails. "If I regard iniquity in my heart the Lord will not hear me." Ps. 66: 18. "My son be strong in the grace that is in Christ Jesus." 2 Tim. 2: 1. A Christian professor without holiness, is like Samson shorn of his locks, "weak as other men." "The world lies in wickedness." Man is in league with the fallen spirits of another, and perhaps higher order of intelligences than himself. And the opposition to ruth and righteousness on the part of fallen men and apostate spirits, is skilfully conducted by Satan, who has succeeded in diffusing the spirit of evil into all the departments of human society. Hence Paul declares, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And the Christian, in order that he may, "after he has escaped the corruptions that are in the world through lust," maintain his integrity, and keep himself unspotted from the world, and help rescue his fellow-man from the captivity of Satan, must labor diligently, constantly, and arduously. He must be "strong in the Lord, and in the power of his might." He must be *holy*. Holiness alone can prepare him for his great work. The Church of Christ can not perform her commission effectually and honorably, without a higher type of holiness than she now possesses. Christians must have more self-denial, more liberality, more love to God and man, more patience, more meekness and more faith.

And all these elements of Christian character will become developed, and developed too in their symmetrical proportion under the cultivation of that prominent feature in Christian character which we are noticing and urging, holiness. This is the *mark* that Paul alludes to when he says, "not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 12—14.

5. The great importance of holiness will further appear, and this is the last aspect under which we shall at present consider its importance, in this, that it is positively declared, "without holiness no man shall see the Lord." Heb. 12: 14. While the idea of seeing the Lord is probably to be referred to the glorified state of believers in which the holy shall behold the visions of the glory of God, and be enraptured with the transporting view; as one of the "exceeding great and precious promises," is, "and they shall see his face." Rev. 22: 4; but while the phrase "to see God" may

primarily refer to the intercourse between God and the saints in heaven when they shall see Him "face to face," it is also probable that it is to be understood as a hebraism, or peculiarity of the Hebrew language, meaning to enjoy God. It is said that "to see God," in the Hebrew language means to enjoy Him. Then looking at the phrase, "without holiness no man shall see the Lord," in the light we have above presented it, we understand that without holiness no man shall enjoy the Lord; and this applies to man in this world and in the world to come. As God is holy, it is very reasonable, as well as according to the Scriptures, that an unholy person cannot enjoy Him. And as the enjoyment of God is the highest enjoyment that a human being is susceptible of enjoying, it follows that if God is not enjoyed by us, our enjoyment must necessarily be of an inferior character. But in the future world there are none of those enjoyments that the wicked enjoy here. There, there is no enjoyment but what is immediately derived from the Divine characters whose glory constitutes the bliss of heaven. That enjoyment is of a holy character, and can only be enjoyed by holy beings. Consequently, there is no enjoyment for the unholy in the future world. "There is no peace, saith my God, to the wicked." Is. 57: 21. But "blessed are the pure in heart; for they shall see God." Matt. 5: 8. The great importance of holiness, then, must be apparent to every one. And in view of its importance, let us practically observe the apostolic admonition, "follow peace with all men, and holiness, without which no man shall see the Lord."

J. Q.

For the Visitor.

MODERATION IN ALL THINGS.

"*Let your moderation be known to all men.*" It would appear from the connection that this text sustains with all christian duties and privileges, that there is a limit to every thing we say or do. To let our moderation be known to all men, is an expression that conveys the same import as the exhortation, "Be temperate in all things." We are commanded to "rejoice in the Lord always;" yea "rejoice evermore," but even in the exercise of this happy privilege, as well as in its opposite sorrow, we are to let our moderation be known to all men. Whether we labor in earthly or spiritual callings, whether it is in eating or drinking, in sleeping, or in wearing apparel, we are circumscribed by the same rule. But we are physically differently constituted, and therefore what is a moderate meal for one man, might for another be a gorge or *visa versa*. So in the wearing of apparel, what is a comfortable suit of clothes for a spare brawny man, might be considered an excessive encumbrance to a corpulent man. Therefore all men not having the same labor to perform, and all possessing not the same amount of vitality, one can not properly dictate for another; but each person should exercise that individual judgment and control that God has endowed us with, and use the things of this world as not abusing them, "avoiding every appearance of evil." We think that since we are liable to run into extremes in one way are the other, that a few hints on dress would not be amiss.

Slovenliness and filthiness on the

one hand, like ostentatious display of superfluity on the other, are both held up by the gospel as unbecoming our christian profession, and one extreme is just as sinful as the other. To "let our moderation be known to all men" in regard to dress, we must therefore occupy medium ground, and not let our adorning of the body be either ridiculously odd and slovenly, or in the attractive gaudiness, and frippery of fashion. We should avoid becoming a gazing stock, and in order to do this we must not appear in too unusually antique a costume nor turn out in any of the modern, vain productions of Satan's workshop. But, here the question might arise, what is a mediocrity? We answer, that which is common, or that medium state to which the honest, humble poor can, by industry, arrive at, and the honest, proud rich may not suffer reproach by coming down to it.

I hope my brethren perceive that I am a zealous advocate of uniformity of personal appearance as regards dress in the brotherhood. We should like to be able by some means to recognize our brethren when we meet them whether in the public or private walks of life. Yea more, we even think that it would be a great advantage when we are traveling in a strange country if by some trait of architect we could cull out our brethren's houses. That such a state of things is practicable, we presume no one will deny. We cite you to our Quaker friends for an example. We admire their uniformity in attire, and their plainness of speech. There is no denomination of professed christians that excel them in this particular. We love to hear their plain English, as we admire their plain and modest attire. We know little of their doctrine, yet we have sometimes the pleasure of seeing their fraternity meet at their annual meetings in the City of Brotherly Love. If there is as much unanimity in their councils as their uniformity in their external appearance, they certainly have somewhat to boast of. Now is there no possibility of our brotherhood adopting some medium standard in dress (if not in speech) in contradistinction to all others that will enable each member of Christ's mystical body to know his brother or sister, and be able to point them out among the masses? We are aware however that a move in that direction will lead to the expression of a variety of opinions, since we are liable to differ in our judgment in a matter where there is no "thus sayeth the Lord," for the shape or cut. But if the spirit of forbearance and brotherly love is exercised in our deliberations, we feel confident that good results will follow, and that a uniformity in, at least, one article of our vesture, if not in all of them, can be effected, by which we can distinguish our brethren and sisters from the rest of humanity. Paul would have "women adorn themselves in modest apparel." Modesty in dress, in conversation, and in general deportment is the sweetest charm of female excellence, the richest gem in the diadem of their honor. "Take heed and beware of covetousness for a man's life consisteth not in the abundance of the things he possesseth." Luke 12:—14. "Take no thought for your life, what ye shall eat, neither for

the body what ye shall put on." "The life is more than meat, and the body more than raiment." Luke 12: 22—24. Yea, Paul says the "body is the temple of the Holy Ghost." 1 Cor. 6: 19. I fear according to the above language of our Savior, I have already manifested too much concern in my communication for the decoration of this body which is to be the dwelling of the Holy Spirit.

Brethren bear with me if I have not kept within the bounds of moderation. EDWARD S. MILLER.

Hagerstown, Md.

For the Visitor.

Destiny of America, and the Power of the Press.

"THE DAYS ARE EVIL." Eph. 5: 16.

In contemplating the extent of the American territory, and the rapidly increasing population of our country, together with the power and influence of the American Press in moulding and controlling the public sentiment of the Nation, the reflecting mind staggers and is overwhelmed with its vastness and tendencies. Before the late aquisition of the Russian Possessions in the American continent, the United States were already estimated to be nearly as large as Europe, and must now, with the addition of this vast new annexation, be much larger than the *whole* of the old world. And according to the last two decades, from 1840 to 1860, the *increase* of our *home* population was upwards of *ten* millions, and the *foreign* emigration—averaging upwards of 200,000 annually—added upwards of *four* millions, making the whole *increase* of our population upwards of *fourteen millions*. And according to the most considerate and cautious estimate based on the laws of population, the number of inhabitants of the United States at the close of the present century would amount to upwards of *one hundred millions!* The commercial convulsion and political commotion of the old world, and the fear of revolution and conscript, and the destitution, sufferings and alarm of pestilence and famine in many parts on the European continent, will undoubtedly quicken, multiply and force a *wave of foreign life* upon the shores of our country, in addition to the increase of our home population, that will be altogether unprecedented in the history of the world. And who can calculate the irresistible consequences and results of this immense *exodus of foreign life* composed, (with but few honorable exceptions) principally as it has been and ever will be, of all unprincipled and reckless mass of both "educated and uneducated vice" from the four ends of the earth, which it would almost appear the Pope and the Devil are congregating together upon this our vast continent to plant and rear upon the free soil of America, the *last great* Anti-Christian Power on the earth, under the hydra-headed standard of all the different grades of infidelity and Rationalism down to Romanism, Socinianism, Socialism, and every other *ism* of which the American soil is so fruitful. With this immense *mixed* foreign and corrupt life, and our own domestic or home discordant element of Sect and Schism, with *all its numberless* fatal and soul-destroying doctrines—their name being "legion"—*who can*

foretell the *destiny* and *doom* of America? Such a problem was never before since the world began presented to the political economist, the patriot and philanthropist. The *natural* mind cannot grasp or solve it; it staggers and sinks under its overwhelming vastness and threatening aspect. The "*finishing mystery*" of God in the "*time of the end*" cannot be fully comprehended and foreto d. But we are assured by the word of God, "that the wise shall understand" the solution of this problem, at least in so far, that upon it hangs the destiny and doom, not only of America, but the destiny and doom of the *whole world!*

No nation on the globe has perhaps, a *larger reading* population, and in no other part of the world is the *public press* more active, influential and powerful, than in America. The Press controls and sways the moral, the political and religious sentiment of the Nation. It is estimated that nearly *ten thousand* different books, prints and publications of a *corrupt* literature are printed and issued, and millions upon millions of coppies circulated and eagerly read by young and old throughout our country. And a statistic announces that 987,951,548 —nearly a billion—copies of newspaper sheets and periodicals are annually published and circulated throughout the United States, and "that *seventy millions* of these newspaper sheets were published annually (ten years aggo) in a *single* city—nearly *three* millions of which were issued *on the sabbath*—with other periodicals, having *each* a total circulation of from 200,000 to 1,000,000 annually," *all filled*, more or less with *trash, fiction, pollution*, and *deadly poison!* If a *single* city issued and circulated ten years ago, such a tremendous amount of *moral poison*, what must be at this time the whole combined circulation of a *corrupt* and *fictitious* literature throughout our whole land? And when we view this vast amount of *corrupt* reading matter and its free circulation and ready perusal—teeming with, and steeped in vapid and unhallowed fiction and gross moral obliquity—blighting public morals and private virtue, entering with its deadly pestiferous poison into the sacred family circle, dragging the sons and daughters of our best families in the nation to the *lowest* grades of degradation, a *thrill of horror* careers through every reflecting mind and friend of virtue and morality, at this *horrible tide of ruin, this cataract of perdition* which is dashing our nation and rising generation *over the precipice* of Infidelity and Rationalism into the *bottomless pit*, and precipitating millions upon millions of immortal souls into the boiling cauldron and tremendous whirlpool below.

Alarming, appalling and horrible as this tide of *evil* and *ruin* may appear, it is only as it were a *few drops* in the "bucketfull" of the immense amount of evil that really exists and prevails, all around us, in these last "*evil days*" in which we live, undermining the very fundamental principles and doctrine of the Christian religion, and threatening to destroy every thing *dear* to freemen and *sacred* to the true Christian.

It is, however, *earnestly* maintained and announced by learned men and theologians in books and

publications, and *solemnly* proclaimed and preached almost daily from thousands of pulpits, stands and platforms, that this terrible tide of evil and ruin, to which we have just referred, *must and will be* arrested and counteracted, and the whole world be *converted, too*, by spreading the doctrine of the gospel through the *means* of a so-called *"religious or evangelical literature"* of Protestant Christianity. And hence we find that the *whole* country is actually flooding with religious *reading* matter quite as large and extensive as the corrupt literature of the day. But notwithstanding the unprecedented exertion of thousands, perhaps millions of ministers, missionaries, colporteure, book and tract agents, and others, *all* busily engaged in spreading broadcast over our whole land so vast an amount of *this* religious reading matter—the torrents of evil ruin, sin and iniquity, corruption and blasphemy, together with Infidelity, Rationalism and Romanism, *is daily increasing* and *multiplying* on all sides around us, *more* alarming and appalling, and more criminal and heinous, than ever, since the world began! And this too, among so-called professors of Protestant Christianity, as admitted by its own champions and advocates, who declare in view of these startling facts: "That religion in America is too much a farce—a humbug—a mantel under which great sin is committed." And that "the Orthodox Churches of this age, in this country are too rotten, too corrupt; and that *half* the ministers of the land have turned their pulpits into political rostrums, and in thousands of churches the Savior, heaven, and the salvation of immortal souls have been made *second* to politics, and many entire church organizations have gone crazy on politics, &c., &c." Such then is the state of Protestant Christianity as announced by its own advocates. And the eighth annual report of the "American and Foreign Christian. Union"—the best Protestant authority extant,—makes the startling announcement to the world: "That Romanism has, within the last twenty years *multiplied* her ministers and members, her chapels and churches, her convents and nuneries, high schools and seminaries, newspapers and various means of propagation, *far exceeding* that of any Protestant denomination in America; and that a larger number of persons of education, of standing and influence, such as editors, lawyers, ministers, bishops, &c., *have gone over into* Romanism from Protestant ranks, than have come from the former to the latter." Here then have we the startling fact admitted and announced before the world; that Protestant Christianity at this enlightened period of the nineteenth century, with *all* the blessings of civil and religious freedom, and the unparallelled means and power of a *free religious press* with all its vast and immense amount of religious literature, has at least 500 per cent. *less* influence and power in arresting and counteracting the terrible tide of the present existing *evil* and *increase* of Romanism, than Protestants exercised in the dark ages of the sixteenth and seventeenth centuries, when the Pope and the Devil held supreme *all* civil and ecclesiastical power in their own unlimited and

despotic sway. And is not this one of the most strange and remarkable paradoxes in the world, that Protestant Christianity in the present enlightened period of the latter end of the nineteenth century, *should have less power* and *influence* than the *little* band of reformers had in the sixteenth century, who "through the *simple* means of catechetical instruction" spread the gospel, "the Spirit of the Lord's mouth that consumed the power of the man of sin," wasting the power of the pope so far away that he now sets on his Pontifical Chair in Rome, with no more power and influence in the *civil* affairs of the nations of the world, than an old woman in her arm-chair. That God owned and blessed "the *simple means* of catechetical instruction," upon which was based the original doctrine of Protestantism, is a fact that no one can doubt; for God actually used them as the *means* in the hands of the reformers to bring about the great reformation and thereby "consume the power of the man of sin," i e. the power of popery.

But the *popular* religion of Protestantism in the nineteenth century has *no more faith* in these *simple means* of original Protestantism, than *popery* has in the *original means* and *simplicity* of primitive christianity. Popery gradually, by various *new* doctrines and innovations, introduced "*another gospel*," by which *all* civil power of the world was converted into the despotic power of the pope as the head of the church. And Protestantism, by the same identical means of "new measures," "new doctrines," &c., introduced still "another gospel," by which Protestant Christianity is not only "conformed to the world," but is actually *transformed* or *converted into the world!* And if the *popular* or *fashionable* religion of the world could actually *convert itself*, i e. the world, to the *true* religion of Jesus Christ, then there would be some little hope that the Devil could convert himself into a saint, which he often doeth, in order to blindfold his poor dupes to believe in "another gospel," from that which was preached by Christ and His apostles. And this maintaining and promulgating "another gospel" is the *bucketful* of *evil* and *ruin!* It is the fountainhead from which all other evils and ruin, more or less, spring. It is that "falling away" and "apostacy" foretold by the prophetic word of God, that will and must take place in these *last evil days* in which we live.

Surrounded then as we are, by these terrible evil days, let us, dearly beloved brethren, take heed to the solemn apostolic injunction: "*Redeeming the time, because the days are* (really and truely) *evil.*" For the *precious* and *blessed* time, that is a few more days allotted to us, to spread the *true* "gospel of our blessed God," *will soon end*, and the blessed opportunity *to do good—to save* immortal souls by extending to them the *true Gospel Light of Salvation, will pass away* and *be lost*; for the time will most assuredly come in these "last evil days," that the *freedom* of speech and the Press will be "gagged and muzzled" by the "powers of darkness." Then let us, one and all, come up to the help of the Lord and to the rescuing of immortal souls, in extending far and near the *true* gospel of our Lord

Jesus Christ, through the blessed means and medium of our Church Organ, the *Gospel Visitor*, by a *liberal* support and extensive circulation. And let us use the *freedom* of speech and *power* of the *Press*, while we have them yet, to arrest and counteract, *at least in some little measure*, the terrible tide of evil and ruin by which we are on all sides surrounded; and if we do so, the blessings of heaven will most assuredly rest upon our efforts to do good. J. MILLER.

German Settlement, W. Va.

For the Visitor.

FELLOWSHIP WITH CHRIST.

"God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord." 1 Cor. 1: 9.

Seeing many selected articles in our periodicals, I conclude that our dear brethren do not contribute as they ought, and I therefore write, although I do not feel that I can write interestingly, and this is, perhaps, why others do not write; by the help of God I will try.

In the text notice first, God's object in calling us, and second, the faithfulness, and manner in which he calls.

First, The object as set forth, and expressed in the text. That we may have fellowship with His Son, our Lord Jesus Christ. That is, to be made partakers with Him of all the benefits of His blessed Christianity. Like unto a firm of copartnership where men unite their capital for the purpose of doing business together, the parties of which are equally entitled to the profits accruing on the investment, &c.; each one, however, is obliged to furnish the same amount of capital to entitle him to a full share of the profits; hence the poor without credit or friends cannot become one of the firm. Not so, however, with the fellowship or co-partnership whereunto our heavenly Father calls us, this is free to all, rich or poor, all, all are called to come, without money or price.

By way of illustration let us suppose a wealthy man having one son whom he set up in a very lucrative business; and there is a poor young man without money or friends to help him, and of himself he can do nothing. The wealthy man will say to him *come* and go in partnership with my son and do busines with him; but he answers, I cannot, I am poor, I have neither money nor friends to help me. The wealthy man answers, *come*, join in with my son, I will furnish all the means without charge, and you shall be entitled to a full share of the benefits of the association.

Now this is just what our heavenly Father offers us poor, helpless, fallen creatures. He calls, come, oh come, join in fellowship with my Son, whom I made heir of all things, come and inherit with Him. If a case like the one supposed above would actually occur among us, would not all the community be amazed at the condescending love and kindness shown the poor, helpless man, and is it not reasonable to suppose that the poor man would at once accept the kind offer, and ever after appreciate it? Yet how few are found to accept the kind offer of our heavenly Father.

Members of a firm of copartnership being equally entitled to its

profits, may in time of need, draft on the firm. So the Christian in fellowship with the Son of God, may draft on the Father, and though the amount set forth in the draft be large, He upbraids not, but gives even more than asked for. The advantages, and benefits arising from this fellowship, are not only advantagous to Christians, but the outside world receives benefits from it, *may I say indirectly*, which lays the world under obligation to Christianity. In proof of this, we could show many cases, but let one suffice. We refer to the case of shipwreck, Acts 27. Paul, being in fellowship with the Son of God, enjoyed its benefits directly in time of great danger, even when all hope of being saved was taken away. He could stand and exhort to be of good cheer, assuring them there should be no loss of any man's life among them.

As firms of copartnership generally have their runners, so here he says, there stood by me this night the angel of God, whose I am, and whom I serve, saying, "fear not Paul . . . God hath given thee all these that sail with thee." Here 275 lives were preserved from death on account of one of the members in fellowship with Christ being on board. And how immensely rich is Paul; with God one soul is of more value than the whole world. So Paul at one draft received more than 275 worlds. The benefits of fellowship with the Son of God are enjoyed under all circumstances. Paul enjoyed them in prison, he enjoyed them in the face of death, and while walking through the valley and shadow of it, he feared no evil, for the Master was with him, while the crown was before him.

In the time of shipwreck above alluded to, Paul could exhort unto good cheer because the angel of God stood by him, &c. How different the scene on the ill fated steamer lately destroyed on the Ohio river. The appeal of Miss Jones to a gentleman for help, was touching; she says, "O! Mr.——— you have talked to me this evening, you have danced with me, you know who I am, and where I came from, save me! oh, save me! oh, save me!" But he could only tell her that he had a wife to save, and could not help her. Yet he could dance with her. Had they been in fellowship with God's Son, this lady might have said, "brother we have prayed together, can we afford each other relief?" To this the gentleman might have answered, "sister, our prayers are with the Father in heaven, put your trust in Him, and though it be His will that we may perish here, we will meet in His house at last. Be of good cheer, let not your heart be troubled, neither let it be afraid." The subject opens before me, but I must not dwell longer.

Second. The faithfulness; and manner in which He calls. It is here said that God is faithful in calling, that is, as one intent to have another hear. Elsewhere He is represented as standing at the door knocking; not merely passing by and giving a rap, not caring whether the inmates hear, or answer; but stands and knocks, waiting for an answer. Again He is represented as one standing all night until his locks became wet with the dew, waiting to do his

neighbor good. He is as one gone forth with a bow, and many arrows in his quiver, so that if one miss the mark, he shoots another, and still another, until he hits the mark; thus He is faithful in calling.

The manner and means by which he calls. When we call another, we employ means; we call with our voice, and if not heard at first call, we call louder, and louder, and sometimes our children sleep so soundly, we must touch them, and wake them, so they hear us call them. So our heavenly Father employs means by which He calls. First, we notice the call by the Spirit; *the still small voice speaking to our souls.* We know not how, we cannot explain, we only know we have been seriously and solemnly impressed with the importance of our salvation, and most generally so when alone, sometimes in the night watches, wakening from sleep we feel very solemn. *Early in life many of us have experienced this call;* and blessed be God, that by this means he has effectually called many while yet young.

Second, He calls by the preaching of the gospel; three thousand were called at one time and place by this means. Paul, or Saul of Tarsus, was called by the extraordinary display of the power of God by the light and voice from heaven. The jailor was called by an earthquake. Lydia was called in a way of God's own choosing. It would seem that in her case the Lord opened her heart. It is said "if any one hear my voice and *open* the door, I will come in," &c., but here the Lord opened the heart, which shows that God is faithful in calling, and is not tied to one particular mode, or manner of calling, but has many arrows in his quiver. But in all these cases, different as the manner of calling may have been, the effect was all the same as seen in the question, *what must we do.* So also was the answer the same. *Believe, repent,* and be *baptized* were equally enjoined upon all.

God also calls by his providence; disease and death are the natural consequences of sin, yet when they come, He employs them as a means by which He calls the afflicted. Thus in the sickness and death of a husband, a wife, a father, a mother, a brother, a sister, a child, God calls. Though sickness, disease, and affliction are natural consequences of sin, yet God may, and does, create special cases for his purposes. The man born blind, the Savior said, was so born that the works of God should be made manifest in him. And He said Lazarus' "sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And although he did die, it was that the Son of God might be glorified thereby. As his restoration to life was such a means of God's calling, that many of the Jews went away and believed on Jesus; so that the Pharasees were constrained to say, "*Behold the world is gone after Him.*" Thus God employs many of his arrows, and is faithful in calling. Reader, have you not in some way been called? can you lay your hand on your heart and look up to heaven and say, *you have not* called me. We are not particular to know in what peculiar manner you are called; whether by the invisible call of the Spirit, or by the reading or preach-

ing of His word, or by His providences, the lightning, storm, or earthquake; by the sickness or death of your wife, husband, father, mother, sister, brother, or child, so you hear the voice of God in it, and turn from sin to holiness, and to the obedience of his word. And He will admit you into the fellowship with His Son, our Lord Jesus Christ. But if you still refuse, remember His word where He declares "My Spirit shall not always strive with man." When the man who was lying with an infirmity thirty-eight years, after the Lord had restored him, He said to him, "sin no more, lest a worse thing come unto thee." From this saying it would appear that sin was the cause of his infirmity. But how a worse thing could come unto him in this life, than that, that had been upon him is not readily conceived; for to lie under such an infirmity as this, to be so helpless as not to get into the pool himself, and so poor and friendless as to have none to help him, one would suppose to be as bad as could come unto man in this world; so we conclude that the worse thing must come unto the disobedient in the other world, where it is said of one that "in hell he lifted up his eyes, and saw the holy *afar off*, begging for water to cool his tongue," for he said he suffered torments in those flames. *This is worse*, dear reader, will you still refuse to hear? Read in this connection the 351 hymn.

D. P. Sayler.

Time is short; eternity is without end; therefore "what doth it profit a man if he gain the whole world and lose his own soul."

For the Visitor.

THE ACCUSED STEWARD.

"And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Luke 16: 9.

We find this language given by the Savior in the form of a command to His disciples, while speaking a parable unto them. And in order to understand its true purport, it becomes necessary that we notice carefully the language of the parable preceeding the language of our text. The Savior speaking to His disciples, says, "There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, how is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, what shall I do? for my lord taketh away from me my stewardship; I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called *every one* of his lord's debtors unto him, and said unto the first, how much owest thou unto my lord? And he said an hundred measures of oil. And he said unto him, take thy bill, sit down quickly and write fifty. Then he said to another, and how much owest thou? And he said an hundred measures of wheat. And he said unto him, take thy bill, and write four score. And the lord commended the unjust steward, because he had done wisely.

A parable may be said to be the resemblance or likeness of whatever it may have been intended to portray. For instance, the kingdom of heaven is likened to a man that sowed good seed in his field; or, like to a grain of mustard seed, &c. See Matt. 13: 24, 31, 44, 45, 47. These references are introduced, merely to show the existence of a resemblance between the type and anti-type. As the reader may, perhaps, readily concur with us, we presume the introduction of more proof upon this point would be unnecessary. We will, therefore, call the attention more closely to the subject under consideration.

Although the language of our text can hardly be considered as a part of the parable, yet in spirit, they may be considered as identical, each seeming to have been the occasion of the other.

For example, the Savior wishing to convey a certain idea to the minds of His disciples, spake to them a parable; and in the 9th verse, makes use of the language of text, in the form of a command, identifying it in meaning with the parable. Therefore, in order to come to a definite understanding in regard to the true meaning of the language of our text, let us first examine the counterpart, or resemblance of the parable, with the parable itself, which we find to contain three classes of persons; namely, first, the rich man or lord; second, the lord's steward; third, the debtors of the lord. In the counterpart, which we deem necessary to make, we find also three classes of persons namely, first, the Lord our heavenly Father, representing the rich man spoken of in the parable. Second, our Savior Jesus Christ, representing the steward. And third, we his subjects, not only representing, but the actual debtors of the Lord.

It may, perhaps, be necessary in order to make our subject clear to the mind of the reader, to notice the comparisons here made, and see if they harmonize with each other. For without harmony, there can be no unity. In the first comparison, (that is of our heavenly Lord and the rich man spoken of in the parable,) we think it unnecessary to dwell, thinking that it will readily show itself to the mind of the reader without comment from us. But in regard to the steward here spoken of, we find that he is accused. There seems to be a desire upon the part of some, to rid themselves of his presence. He is accused by them in hopes that his stewardship may be taken from him, and that he may be put out of the way. As to the truth or falsity of the accusations we are not informed, but we find that, nevertheless, his acts received the commendation of his lord. In introducing the comparison, how strikingly identical do we behold it, in the person of our Savior. He comes "to His own, but His own received Him not." John 1: 11. He is accused, scoffed at, and spit upon. And speaking to a certain scribe, He said, "the foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head. Matt. 8: 20. And yet he is commended of his Father. "And behold a voice out of the cloud, which said, this is my beloved son in whom I am well pleased, hear ye him."

As the language of the parable may be somewhat familiar to the majority of our readers, we will merely notice those parts bearing upon what we wish to speak. We find that the steward after having been accused, asks himself the question, what shall I do? And again he says, I am resolved what to do. So he called every one of his lord's debtors unto him, and unto the first he says, "how much owest thou unto my lord?" And he said an hundred measures of oil." And he said unto him "take thy bill, and sit down quickly, and write fifty." And again he said unto him that owed an hundred measures of wheat write four score. We would here say, that we do not believe that the Savior in making use of this language, intended to convey the idea to the minds of His disciples that the steward was commended because he had taken that which belonged to his lord, and given it to the debtors; neither do the disciples seem to have understood it in that light, but because he had lightened the debt. Perhaps the debtors were unable to pay the debt which they owed, and therefore the steward wished to gain their friendship by fixing the debt so that it could be paid; hoping thereby that they might receive him into their houses. In noticing the comparison again, how beautifully do we find these views exemplified in the character of our Savior. We recognize ourselves as all debtors to the Lord. The Savior is sent as a steward; He comes to His own, but His own receive him not; they choose rather to be accusers, although He has been among them doing good; although he has performed many miracles among them; yet He is made to exclaim, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings and ye would not! behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23: 37—39.

Before proceeding further in our comparison, we desire to call your attention once more to the language of our text: "make to yourselves friends of the mammon of unrighteousness." We find many that are unable to arrive at any settled conclusion in regard to the true meaning of this language. Others seem to understand it as conveying the idea, that, as the word *mammon* means riches, the disciples were to make friends with riches; that is in charitable ways. Although we recognize charity as one of the fundamental principles of Christianity, without which we are nothing yet we do not consider these views as applicable to this case, because the Savior was speaking to His disciples, and they were not rich in the things that pertain to this world. In noticing the word *mammon*, I believe it occurs but twice in the bible. The word is commonally defined *riches*, yet it is equally applicable to the words world, people, men, &c. For proof, we refer the reader to Gen. 25: 8—17; 35: 29; 49: 33. Gal. 1: 10. 1 Tim. 6: 17. Jas. 4: 4. 1 John 2: 15. The references of the Old Testament, here made, bear principally upon the word

contained in our text; those of the new testament, upon Matt. 6: 24. In order to be as brief as possible, we will omit the questions here referred to, hoping the reader will examine these references himself, and see whether we are correct. Upon examination, you will find the word *mammon* of our text bearing upon the word *people;* for example, and when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. Gen. 49: 33. (see also other ref.) As the reader will doubtless find the assertions we have made correct, we may therefore read the language thus: "make to yourselves friends of the *people* of unrighteousness, or the *world* of unrighteousness. And who were the people of unrighteousness? They were the Gentiles, they were the mammon of unrighteousness. How beautifully has the Savior portrayed Himself in the person of the steward, who, after having been accused, *calls every one of his lord's debtors unto him*, and ere he is relieved of his stewardship, he lightens their debt in order that he may dwell with them. In contemplating the scene before us, we say as we have said before, we recognize all mankind as debtors unto the Lord. We find them divided into two classes, Jews and Gentiles. The Jews were once the favorites of their Master, the chosen ones of God. But they have gone astray. The Savior is sent to reclaim them, but they received Him not. He is accused of them. His mission, or rather His stewardship, has nearly ended. But ere He departs, ere He returns to His Father, He has resolved what to do; He calls all of His Lord's debtors unto Him, &c. He calls the Gentiles, who indeed have owed an hundred measures. He lightens the debts of them which have not wherewith to pay in order that He may gain their friendship, and in order that they may receive Him, and that He may dwell with them eternally in the heavens.

[TO BE CONTINUED.]

AVOIDANCE.

(The following article is from the *American Christian Review*, (Disciple) of Cincinnati. It is one of a series of articles published under the head of *Warnings.* We are glad to find such disinterested witnesses as the writer and the authors he quotes, bearing testimony to the correctness of the construction put upon Paul's language, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat." 1 Cor. 5: 11, by many of our brethren. The writer asks, "what congregation or individual regards it? And further says, Even among those who boast that the Bible, the whole Bible, and nothing but the Bible, is their rule of faith and practice, it is treated, so far as known to me, with universal disregard." Had the writer been acquainted with the Brethren, he would have known that there is a body of Christian believers that does not disregard this apostolic command. J. Q.)

"I have written to you in the letter not to associate with lewd persons; yet without the least allusion to the lewd, or the covetous, or the extortioners, or the idolaters of this world; for then you

must go out of the world; but now I write to you, not to associate with any one professing to be a brother, if he is lewd, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such an one not even to eat."—*Anderson's Translation.*

In our examination of the passage before us, we will pass, without remark, lewdness, idolatry, and drunkenness, and direct attention to reviling, extortion, and covetousness. We must remark however, in passing, that the church member is prohibited by this law from associating with, or becoming the companion of, any other member, guilty of all, or any one of the above-named crimes. He might associate with men of the world who were guilty of these sins; but if any one, called a brother, should be convicted of any one of these sins, the law says, the Christian shall not associate with him,—"*with such an one not even to eat.*

By eating in this passage, commentators generally understand a common meal. Dr. A. Clarke says, "Not even to eat with such; have no communion with such a one in things either *sacred* or *civil.* You may transact your worldly concerns with a person that knows not God, and makes no profession of Christianity, whatever his moral character may be, but you must not even that far acknowledge a man professing Christianity who is scandalous in his conduct. Let him have this extra mark of your abhorrence of all sin; and let the world see that the Church of God does not tolerate iniquity." Barnes' words are, "To have no intercourse or fellowship with him of any kind; not to do anything that would seem to acknowledge him as a brother; with such an one not even to eat at the same table. A similar course is enjoined by John 2: 10—11. This refers to the intercourse of common life; and not particularly to the communion." James, an eminent Baptist says, "We are commanded to withdraw from voluntary associations with such individuals. We are to shun their company. We are not even to sit down with them to an ordinary meal" Thus scores of other learned men. And these authors evidently give the meaning of the passage under consideration. But who regards it? What congregation, or individual regards it? Even among those who boast that the Bible, the whole Bible, and nothing but the Bible, is their rule of faith and practice, it is treated, so far as known to me, with universal disregard. And even if we say that the passage has reference to the Lord's Supper, may I not again ask, what congregation has any respect to the whole of this law? They probably expel drunkards, and lewd persons, and would if they had such in membership, expel the worshipers of a literal idol, but how many has any person known expelled for railing, or reviling, or for extortion, or for covetousness! The custom is, not only to eat with these, at a common meal, but at the Lord's Supper! "Michael dared not bring against the devil a railing accusation, but we dare, in ten thousand instances, to revile our fellow-men, and even our own brethren, and if we do not use what is denominated profanity, or expressions actionable in a court of justice, what church will molest us? Pretty much all the channels of political communication are now reeking with railing and vilification; and church members, in many instances, play lustily their part. Do any of the churches bring them under dealing? And how *stingy* must a man be, before his brethren will refuse to eat with him, either at an ordinary meal, or at the Lord's Supper? The

world and the church are evidently full of coveteousness. But what congregation disposes of such cases according to the law of Christ? Indeed, it is probable that not one in a hundred, it may be that not one in a thousand knows what covetousness is, or can give a sensible, or scriptural definition of it. "The covetous," it is said, "the Lord abhorreth," and that they "cannot inherit the kingdom of God," and still the church goes on, holding them in its fond, perhaps covetous embrace, trampling the law of the heads of the church under foot, protesting that no commandment of the Lord is unessential!—spending its precious time and means with the mint, anise, and cummin of religion, and, to an alarming extent, omitting the weightier matters of the law! More on this subject.

The Moral Character and Personal Appearance of Jesus Christ.

(The following is an extract from the article on *Jesus Christ* from Dr. Smith's Dictionary of the Bible. The part of the article we give was written by Dr. Schaff.)

The singular perfection of Christ's character viewed as a man, according to the record of the gospels confirmed by the history of the church and the experience of the believer, consists first in his absolute *freedom from sin both original and actual.* This must not be confounded with freedom from temptation. Temptability and peccability (*posse peccare*) is an essential feature in the moral constitution of man, and actual temptation is necessary as a test of virtue; hence Christ as a true man was tempted, like Adam and all other men, not only in the wilderness but throughout his whole life. Matt. 4: 11. Luke 22: 28; Heb. 4: 15. But he never yielded to temptation, and turned every assault of the power of sin into a victory of virtue. He and he alone of all men stood in no need of pardon and redemption, of regeneration and conversion; he and he alone could challenge even his bitter foes with the question (John 8: 46,) "Which of you can convince me of sin?" No such claim has ever been set up by any great man. It is true, Xenophon says of Socrates, that no one ever saw him do or heard him say any thing impious or unholy. But this is the judgment not of Socrates himself, but of a warm admirer, a judgment moreover that must be judged by the heathen standard of morality. Christ's sinlessness rests not only on the unanimous testimony of John the Baptist and his disciples (Acts 3: 14; 1 Peter 1: 19, 2: 22, 3: 18; 2 Cor. 5: 21; 1 John 2: 20, 3: 5—7; Heb. 4: 15, 7: 26), and even his enemies or outside observers (Matt. 27: 19, 24—54; Luke 22: 22—47; Matt. 27: 4), but is confirmed by his own solemn testimony, the whole course of his life, and the very purpose for which he appeared. Self-deception in this case would border on madness; falsehood would overthrow the whole moral foundation of Christ's character. If he was a sinner, he must have been conscious of it, and shown it in some word or deed, confessed it in the name of common honesty. To maintain a successful show of sinless perfection without a corresponding reality through the most trying situations of life, would be itself the greatest moral miracle, or monstrosity rather, that can be imagined.

Perfect holiness is the positive side of sinlessness. It consists in the beautiful harmony and symmetry of all virtues and graces. Christ's life was one continual act of love or self-consecration to God and man. "It was absolute

love to God in purest humanity." The opposite and to us apparently contradictory virtues were found in him in equal proportion. He was free from all one-sidedness, which constitutes the weakness as well as the strength of the most eminent men. The moral forces were so well tempered and moderated by each other that none was unduly prominent, none carried to excess, none alloyed by the kindred failing. Each was checked and complete by the opposite grace. He combined innocence with strength, love with earnestness, humility with dignity, wisdom with courage, devotion to God with interest to man. He is justly compared to the lamb and the lion. His dignity was free from pride, his self-denial free from moroseness; his zeal never degenerated into passion, nor his constancy into obstinacy, nor his benevolence into weakness, nor his tenderness into sentimentality; he was equally removed from the excesses of the legalist, the pietist, the mystic, the ascetic, and the enthusiast. His character from tender childhood to ripe manhood was absolutely unique and original, moving in unbroken communion with God, overflowing with the purest love to man, free from every sin and error, exhibiting in doctrine and example the ideal of virtue, sealing the purest life with the sublimest death, and ever acknowledged since as the perfect model of goodness for universal imitation. All human greatness loses on closer inspection; but Christ's character grows more pure, sacred, and lovely, the better we know him. The whole range of history and fiction furnishes no parallel to it. His person is the greatest miracle of which his works are only the natural manifestations.

Such a perfect man in the midst of universal imperfection and sinfulness can only be understood on the ground of the godhead dwelling in him. The perfection of his humanity is the proof of his divinity. All other theories, the theory of enthusiasm and self deception, the theory of imposture, and the theory of mythical or legendary fiction, explain nothing, but substitute an unnatural monstrosity for a supernatural miracle. Only a Jesus would have invented a Jesus. Even Renan must admit that "Whatever be the surprises of the future, Jesus will never be suppressed: his worship will grow young without ceasing; his legend (?) will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that, among the sons of men, there is none born greater than Jesus." But this and similar admissions of modern infidels refute their own hypothesis, and have no meaning unless we admit the truth of Christ's testimony concerning his unity with the Father and his extraordinary claims which in the mouth of every other man would be blasphemy or madness, while from his lips they excite no surprise and appear as natural and easy as the rays of the shining sun. The church of all ages and denominations in response to those claims worships and adores, exclaiming with Thomas: "My Lord and my God!" This is the testimony of the soul left to its deepest instincts and noblest aspirations, the soul which was originally made for Christ and finds in him the solution of all moral problems, the satisfaction of all its wants, the unfailing fountain of everlasting life and peace.

Personal Appearance of Jesus.—None of the Evangelists, not even the beloved disciple and bosom friend of Jesus has given us the least hint of his countenance and stature.

In this respect our instincts of natu-

ral affection have been wisely overruled. He who is the Savior of all and the perfect exemplar of humanity should not be identified with the particular lineaments of one race or nationality. We should cling to the Christ in the spirit and in glory rather than to the Christ in the flesh. Nevertheless there must have been an overawing majesty and irresistable charm even in his personal appearance to the spiritual eye, to account for the readiness with which the disciples, forsaking all things followed him in reverence and boundless devotion. He had not the physiognomy of a sinner. He reflected from his eye and countenance the serene peace and celestial beauty of a sinless soul in blessed harmony with God. In the absence of authentic representation, Christian art in its irrepressible desire to exhibit in visible form the fairest among the children of men, was left to its own imperfect conception of ideal beauty. The church under persecution in the first three centuries was rather averse to all pictorial representations of Christ, and associated with him in his state of humiliation (but not in his state of exaltation) the idea of uncomeliness; taking too literally the prophetic description of the suffering Messiah in the twenty-second Psalm and the fifty-third chapter of Isaiah. The victorious church after Constantine, starting from the Messianic picture in the forty-fifth Psalm and the Song of Solomon, saw the same Lord in heavenly glory, "fairer than the children of men" and "altogether lovely." Yet the difference was not so great as it is sometimes represented. For even the ante-Nicene fathers (especially Clement of Alexandria), besides expressly distinguishing between the first appearance of Christ in lowliness and humility, and his second appearance in glory and majesty, did not mean to deny to the Saviour even in the days of his flesh a higher order of spiritual beauty, "the glory of the only begotten of the Father full of grace and of truth," which shone through the veil of his humanity, and which at times, as on the mount of transfiguration, anticipated his future glory.

The first formal description of the personal appearance of Christ, which, though not authentic and certainly not older than the fourth century, exerted great influence on the pictorial representations, is ascribed to the heathen Publius Lentulus, a supposed contemporary of Pilate and Proconsul of Judea, in an apocryphal Latin letter to the Roman Senate which was first discovered in a M S., copy of the writings of Anselm ofCanterbery, and is as follows:

"In this time appeared a man, endowed with great powers. Men call him a great prophet; his own disciples term him the Son of God. His name is Jesus Christ. He restores the dead to life, and cures the sick of all manner of diseases. This man is of noble and well-proportioned stature, with a face full of kindness and yet firmness, so that the beholders both love him and fear him. His hair is the color of wine, and golden at the root; straight, and without lustre, but from the level of the ears curling and glossy, and divided down the centre after the fashion of the Nazarenes. His forehead is even and smooth, his face without blemish, and enhanced by a tempered bloom. His countenance ingenuous and kind. Nose and mouth are in no way faulty. His beard is full, of the same color as his hair, and forked in form; his eyes blue, and extremely brilliant. In reproof and rebuke he is formidable, in exhortation and teaching,

gentle and amiable of tongue. None have seen him to laugh; but many, on the contrary to weep. His person is tall; his hands beautiful and straight. In speaking he is deliberate and grave, and little given to loquacity. In beauty surpassing most men." Another description is found in the works of the Greek theologian John of Damascus of the 8th century. It ascribes to Christ a stately person, beautiful eyes, curly hair, "black beard, yellow complexion, and long fingers, like his mother."

On the ground of these descriptions and of the Abgar and the Veronica legends, arose a vast number of pictures of Christ which are divided into two classes: the *Salvator* pictures, with the expression of calm serenity and dignity, without the faintest mark of grief, and the *Ecce Homo* pictures of the suffering Savior with the crown of thorns. But "no figure of Christ, in color, or bronze, or marble, can reach the ideal of perfect beauty which come forth into actual reality in the Son of God and Son of Man. The highest creations of art are here but feeble reflections of the original in heaven; yet prove the mighty influence which the living Christ continually exerts even upon the imagination and sentiment of the great painters and sculptors, and which he will exert to the end of the world."

All Sufficiency of the Scriptures.

We are much mistaken, if there is not a tendency in our times, even among some theologians, to a style of thinking, profitable neither to themselves nor to the church, and well calculated to promote the spirit of skepticism. It is the restless *ultraism* of human philosophy, proud of its wisdom, adventurous and presumptuous in its speculation, enriching its fancy sketches and wonderful dreams with the embroidery of genius, startling mankind with new religious theories, scouting all the old paths, sometimes making a bid for the separation of originality, blazing over the horizon of scripture thought with secrets from the far-off land, supplementing the Bible, and implying its insufficiency to guide the faith of men. To our apprehension, there is more weakness than wisdom, more darkness than light, more skepticism than faith, more sin than piety, in this course. To the earnest Christian the revealed track is plain enough, entirely sufficient for every want of his intellect and heart; it is a strong and solid pathway, erected across the deep and dangerous marsh of life, on which the discreet and cautious believer is content to tread, and make his way to heaven; yet the wild and furious speculators keep stepping off on either side; and there they are, gasping for breath, sometimes arraigning their Maker, and not at all satisfied to be men. It is dangerous to follow them. One who makes the attempt, will have to jump over so many hedges, as most likely to produce death by the concussion of the intellect. While it is difficult to have much respect for their intellectual habits, we pity them, and earnestly wish that they were wiser men. For legitimate thought, whether in philosophy or religion, we go all lengths; but of the foolish effort to transcend the boundaries of reason, and usurp the foundations of Omniscience we have a poor opinion. It is not the sober philosophy that makes the intellect modest, or the heart docile.

The sum, then, of what we would say, is, that the scriptures are sufficient all sufficient for their own purposes. They must so appear to God; and they will so appear to man whenever he makes

a proper use of them. Our great business is not to decide, *a priori*, what the bible ought to teach, how much, or how little, but having evidence of its divine origin, to read it and understand it, and then rest in calm and hopeful confidence upon its information. This is the ground to which every soul must come, or be without the quietude of simple faith. It is the ground of highest dignity and greatest glory in respect to the intellect, and equally of obvious duty in respect to the heart. To what higher employment can intelligence aspire on earth, than to converse with its Maker through his word? How else can the heart be so well sanctified and trained for heaven? "Sanctify them through thy truth: *thy word is truth.*" If any man can do better than to read and expound the bible, believing what it teaches, and seeking to obey its commands, then let him do so; but for ourselves, we must shrink from the awful experiment. We have yet to learn that human speculations are of as much value as divine light.

RELIGIOUS TRIFLING.

How willing are we to engage in speculative discussions! to talk and argue and reason about some of the mysterious doctrines of the gospel, and to persuade ourselves because we are interested in these things, that it is all right with us. Men will argue about the state of the soul between the time of death and the time of judgment; will discuss the probabilities of our having the same bodies in a glorified state in which our souls are united in this world; will agitate their minds about the condition of the lost angels; and a thousand such things will draw away their thoughts from the one great question, whether the promise of the Father be yet come upon him, whether the Spirit of the Most High hath yet renewed their souls, and given them power over the defilement of their hearts; over the temptations of the world, over the lusts of the flesh, *over the devices* of *the devil.*

REV. W. COGSWELL.

For the Visitor.

THE HOLIDAYS.

With this week was ushered in the new year, 1869. The Holidays were celebrated according to the ancient customs. Our streets were thronged with visitors coming to see and to be seen, and to buy presents for little folks at home. Old and young were out in large numbers, and all together our town presented quite a lively appearance. The weather was as fine as could be desired. Christmas and New Year's days are holidays for which old and young folks have a peculiar love. For weeks previous, they are full of anticipations of the presents which they expect to receive from their friends and of the presents they will make to others. At the birth of our Savior the wise men came from the east guided by a star, and laden with presents of gold and silver and myrrh, to present to the infant Savior. The event is celebrated in some places by processions, and by having the churches arrayed in the appearance of a stable, in the manger of which a child is laid to represent the child of the Virgin Mary. The day is celebrated in all parts of the Christian world in different ways.

Another short year has now passed away, and many are on languishing beds of disease, racked with pain, and scorched with fever, while they pass through

long hours and lonesome nights, while others are in the enjoyment of health. Many a bright, happy being, who a year ago made glad the hearts of father or mother, brother or sister, now occupies a place in the city of the dead; they have passed away and their places are filled by others. We no more see their loved faces. Who of us may not be called away during the present year? So let us all try to live as if to-day were the last to be spent on earth.

NANCY.

South Bend, Ind.

THE BRETHREN'S JUBILEES.
1769—1819—1869.

The Jubilee of the fiftieth year among Israel was of divine appointment, (see Lev. 25.) and had a beneficial design. Since the Christian era this has been imitated in many ways. There are

1. *Matrimonial Jubilees* celebrated in families, where the parents have lived together since their marriage for fifty years, and in some churches there are special forms prescribed how such events should be solemnized. They are sometimes called GOLDEN WEDDINGS.

2. *Official Jubilees* are celebrated when some officer of church or state has been faithfully serving in his office for the same term of fifty years.

3. *Public institutions*, both literary and religious, are generally celebrating their jubilees, counting from their first foundation.

4. *Church Jubilees* have been established for many hundred years, the Roman Catholic church counting from the birth of Christ or rather from the beginning of the Christian era, making the 50th year of every century, A. D., a jubilee, and later even every 25th year such, because so few men would live to partake of one jubilee of 50 years. The Lutheran church dates her jubilee from the commencement of the Reformation, and celebrated her last, the seventh, in 1867. The Methodist church celebrated her second jubilee or first centenary a year or two before.

Now since our first brethren came to this country in the year 1719, the fiftieth year or first jubilee was 1769, the second 1819, and the third will be this year, 1869, and the question might not be improper:

Should we not improve this ONE HUNDRED AND FIFTIETH YEAR *of the existence of our church in this country by reflection in private, by occasional public exercises, praise and thanksgiving to God for the many special blessings and privileges our brotherhood has enjoyed during that time, and in this country, which our forefathers never did enjoy any where else before, &c. &c.*

MORE ANON.

EDITORIAL NOTES.

PROTESTANTISM IN SPAIN.

The Minister of Grace and Justice, in Madrid, Spain, has granted permission to the Protestants to erect a Protestant church in that city. This is quite an advance of Protestantism in Spain. The Roman Catholic papers are much opposed to the measure. One of them says, "no man ever committed such an outrage on the Spanish people as Romeo Ortiz, the Minister who granted it. Since Spain existed such a disgraceful and suicidal act never was committed."

The Past Mistakes of the Advent Church.

The General Social Conference of the advent friends, which convened at Buchanan, Mich., in Nov., adopted the following resolutions in regard to their mistake in respect to the time of our Lord's Advent:

WHEREAS, We, as a people, have looked for the return of Christ from heaven at too early a point of time,

Resolved, That no premature expectation, based upon a misapplication of prophetic measurements, can invalidate the grand fact, based upon the fulfillment of numerous propbecies, unmistakably indicating our nearness to the close of earth's history of sin, mortality, and death; and although some among us have been dogmatical and censorious in proclaiming their premature time computations,

Resolved, That while we repudiate this feature, which has been a detriment to the cause we love, we cannot repudiate those sacred numbers, even though we should make them only tributary to the great chain of events which mark our chronological nearness to our Savior's coming.

Editors' Table.

TO OUR FRIENDS AND AGENTS.—We are pleased to find so much interest in the success and prosperity of the *Visitor* as is indicated by the inquiries made concerning our prospects for the present year. And to such and others we would say, that the prospect is rather encouraging, but we cannot tell yet. Many of our friends have done well, and we appreciate the favors, and are truly thankful to them, and we hope that others will do the same. But unless there is further effort made in some localities, our subscription this year will not exceed that of last year, if it equals it. As we have increased our expenses considerably by printing the *Visitor* on a better paper, we hope our friends will appreciate this, and increase our subscription so that our additional expenses will be met by an increase of patronage. This ought to be done. We hope our friends will not cease their labors, but continue to solicit and send in subscribers, and we will try and furnish them with the back numbers.

Correspondence.

(The following letter from br. Hunsaker came to hand while we were absent in the fall, and upon our return we prepared it for the January No. But it was overlooked by the printers and hence did not appear in that number. We are sorry that its publication has been so long delayed; and this delay was by accident, and not by design. In reading it, many pleasing reminiscences were brought to our mind. The field of labor traveled over by br. Hunsaker, was the scene of some of our own ministerial labor many years ago. We then felt a deep interest in the establishing and extending the Redeemer's kingdom in those places. That interest has not died. The foregoing letter has revived it. We should be pleased to see the brethren in those places again. The Lord bless and multiply his people in that "hill country." J. Q.)

LOGAN, HOCKING, CO. O., October, 12, 1868.

Dear Editors: According to the arrangements of the District of W. Va., as published in the July No. of the *Visitor* a number of meetings were ap-

pointed, including several communion meetings, to commence on the 29th of August. A general invitation was given, and I was privately invited by a letter from br. D. Hays.

I accordingly left home on the 25th of August to attend a lovefeast in Coshockton county, O., and being detained there until the 29th, I did not get to Va., until the 30th, at 11 o'clock P. M. At that time I arrived at Rolesburgh, stayed all night there, and next morning ascended the mountain three miles to br. John Bucklew's, who kindly conveyed me to br. Wm. Bucklew's, Preston county, where we held a meeting which was pleasant and I hope profitable. From thence I went to West Fork, Lewis county, where, on the 4th and 5th of Sept. there was a lovefeast, and one addition to the church by baptism. From thence Wm. Bucklew and I went to Ritchie county, where on the 7th and 8th we had meeting and a lovefeast.

We spent the 12th and 13th in Barbour county, where we had several meetings and a lovefeast. Here eight were added to the church by baptism, and one sister restored. On the 15th, we went to the German Settlement in Preston county, and had several meetings and a council meeting. The 17th and 18th were spent at Dry Fork, Pendleton county. The 19th, we spent in the Cosner Settlement, Grant county. The 20th and 21st, we spent in Greenland, where we had several meetings and a lovefeast. Here there was one addition by baptism. On the 22nd, we went to William George's where we had meeting and a private lovefeast in the evening. On the 23rd we went to br. Joseph Arnold's in Mineral county, and on the 23rd and 24th, had meeting and a lovefeast.

On the evening of the 25th, I took the cars at New Creek, on the B. & O. R. R., and arrived safely at home on the 26th, being absent one month and one day. I found all well, and we were rejoiced that the Lord had, in answer to prayer, preserved us all as he had done. Truly he is our comfort in trouble and a present help in time of need.

I will here say to the brethren and sisters of W. Va., whom I visited, and thus became acquainted with, and also to those I did not learn to know, my thankfulness to you I cannot express, for your kindness to me on all occasions. When I was hungry, I received meat; when I was weary, I found rest; and I was even clothed. Surely your works to me, on my journey, have gone before you to judgment. I enjoyed myself well, and was refreshed, and glad to find so much zeal on the part of the brethren and sisters to become fully acquainted with the truth as it is in Christ Jesus. I was also pleased with the general order of the churches, though I found a good deal wanting. But I found many brethren and sisters engaged faithfully in the service of the Lord, so that I am led to believe that there are many of the Lord's people in W. Va. I also was glad to find many others, who, though they are not yet on the side of the Lord, are favorably inclined to the cause of the Lord, and who will, I think, under a faithful ministry, be brought to the church. I will here say in the fullness of the joy of my soul to one and all, that words fail to express the love and respect shown to me.

The reason this was not sent sooner is this: three weeks to-day our grandchild, eight years old, was caught in the cog gearing of our cane mill, and his abdomen was lacerated and torn in a most shocking manner. But now it is hoped the boy will get well. Please excuse me. Farewell for this time.

JOHN HUNSAKER.

DALLAS, OHIO, December 5, 1868.

Dear brothers and sisters: According to promise, I now send a few lines by the *Visitor*, hoping they will find you making sure steps in the narrow way, for it is not our first steps alone that should be right, but all our steps should "be ordered of the Lord and sure." Alas that we should allow a proud, covetous world to rule down in us, the pure benevolent principles of our holy religion! O how very important that word of our dear Savior, "What I say to you, I say to all, watch." Well, you want to know of our journey. We left home on the 7th of Nov. Started on the Western train for Ind., on the morning of the 10th, and before nine o'clock in the evening were at the town of Wabash, where br. Root met us at the steps of the car, relieving us of all care in a moment of time, and conveyed us to his comfortable home, where we soon were refreshed and rested. This was as it should always be. There is a work for all people to do. The busy world, "wiser in their generation than the children of light," is jostling on, losing no time for selfish pleasure. Some, like Simeo and Levi, (good old Jacob's sons) are conspiring in secret, with instruments of cruelty in their habitations; some like Reuben naturally kind-hearted, but "unstable as water, cannot excel; for temptation comes and finds them a ready prey to the foulest vice. And many, oh how many, stand in the way—strong to reason, and beautiful in morals—a force to turn the current, but ah me! they bend over to bury their talent in the earth." O how should Christians be zealous of good works. Sometimes persons in a strange land, with scanty means, are left to work their way among strangers as best they can, when, if "brotherly love continued its work, it would be otherwise. After receiving the hospitality of br. Root's family, br. J. Myer's children took us in care to their pleasant and comfortable home, where we spent some time, with the dear people, who, like the people of the "Island of Melita, showed us no little kindness." We hope the brethren and sisters of that charge, will be happy in consoling the broken constitution, and way-worn spirit of him to whom is now given the oversight of the flock.

O love between the shepherds and their flocks! who is sufficient for these things? How many are the important duties of those who have the charge of truth and souls! One of old time, sitting in the chair of state, the Hebrew church, administering God's law to the congregation, said, "O my soul thou hast trodden down strength!" How many now, instead of putting to flight the armies of the aliens, are smiting their thighs, and saying, "my leanness, my leanness," while many are too short-sighted to see errors at home to deplore—and think they have a stiff-necked people to serve.

Truly, "O how lovely and pleasant a thing it is for brethren to dwell to-gether in unity,—in the unity of the spirit, and the bonds of peace." What a br. in the hour of weakness, weariness and temptation, is one like Aaron, who grasped the falling hand of Moses—like Hur, who flew to the other side, and took the other hand—how did their manly pulses beat in sacred harmony? how did their vigorous warmth inspire devotion! how their faith in God prove victorious! Even the sun must stand still, and also the moon, over this splendid scene, while the enemies of the Lord are conquered. While visiting in that charge, we had a tender meeting in the house of br. George Tombaugh, a very feeble afflicted man, who talked of

his kindred in Pa., and wished these lines in token of his remembrance of them. No doubt his days are painful, and his nights wearisome, but that which is immortal does not fail, when the earthly house is under the pressure of one general "break down." Having met with the brethren at many places, and attended one lovefeast, we returned to Antioch, where the brethren had quite a revival before we came, and hope the lambs will "go in and out and find pasture." From there we returned home through Preble county, O., visiting our dear members now settled there, with many more to whom we say, God bless you all. We found our family well. Farewell. S.

New Lebanon, O., Dec. 13, 1868.

Dear brother Quinter:

I wish you to continue the *Visitor* to us. I have read it for many years, and it has generally been a welcome *Visitor* to me. The last one awakened reflections in my mind which caused tears to roll down my cheeks, inasmuch as we see so much commotion in the churches. When I read of your visit to the churches, and in particular to Philadelphia, it brought to my mind the Pilgrim fathers, and what the Spirit said unto the angel of the church of Philadelphia. What must have been the condition of the old world, when neither in Asia, Africa, nor Europe did there seem to be a door opened to the church of God, where those who wished to worship in spirit and truth could do so. But it appears that those who loved the truth were not weak in the faith, and were directed by the Spirit of God to America, to find an open door. And blessed be God in America they found it open. And it appears to me, I can see William Penn, and his little son in advance of him, with their round cut coats staking off Philadelphia, where there seemed a door opened by God for his people. But it may be asked, was the door only opened in America? Did not the prophet say the law of the Lord was to go forth from Zion, and his word from Jerusalem? For there was where Christ opened the door by his life, sufferings, death, and resurrection. It was there also that he told his apostles to tarry until they were endued with power from on high, which took place on the memorable day of Pentecost. And should any ask whether they had not power to preach to all nations before that, since Christ had already sent them to preach to the lost sheep of the house of Israel, I would say they lacked one thing, and that was a knowledge of the languages of all nations. But this they received when the Spirit with its miraculous powers was given unto them. Now it does seem that, although the gospel was thus preached so that all nations could understand it, and accept of it, in its introduction into the world, in the land of Judea, because of the unfaithfulness of the church in that country, the gospel door was shut, and the candlestick removed, and hence the necessity of those who would serve the Lord seeking a home elsewhere.

And I hope that the church in our modern Philadelphia, like the ancient Philadelphia, yet has "an open door", and "a little strength", to worship God according to Spirit and word, down even to the washing of one another's feet according to the command and example of Christ.

Yours in the bonds of Christ.

Solomon Gilbert.

Ottobine, Va. }
Jan. 3, 1869. }

Dear Brethren, Editors *Gospel Visitor*: Enclosed I send you $1,25 more for another copy of the Visitor. This has been made up here by the Brethren to have the *Visitor* sent to a little band of members in Pocahontas where they have no speakers. The brethren from this place have been visiting them, and they have thought good to send them one copy at least to be circulated among them to read in the absence of preaching, for their encouragement and edification, as the welcome monthly *Visitor* brings many words of comfort, especially to those that have not the blessed privilege of mingling with the brethren in public worship.

If I am entitled to two copies as the getter up of the club, you may send one of them there also, then they will have two. This one which I now send makes sixteen which I understand gets two extra copies.

George W. Wine.

I can not do without the *Visitor*. I have received it for a number of years. I love its pages. I prize it above any thing in my house except the bible, that is designed for reading matter. Every Christian family should have should it. I have learned many good instructions out of it. May God bless its contributors and editors abundantly, and may its circulation be enlarged and good done thereby.

S. H.

January 17, 1869.

Dear Brethren, Editors G. V. Enclosed I send you five dollars for four subscribers. I had concluded to send early but neglected to call on the brethren till to-day. I send you what I have. I could not think of being without the *Visitor* for sundry reasons. 1. It is one of the best family Magazines, and therefore should be encouraged. 2. I have all the volumes from beginning, &c. &c.

Your brother Isaac Eby.

QUERY.

Will Mattie A. Lear please to give us some more explanation on "The Two Witnesses?" There are four numbers in the chapter, the first forty-two months, the second is one thousand two hundred and threescore days; the third is two, the fourth is three and a half days. Scripture numbers mean something, and all have a place where they belong, and must be understood in their true sense and rule. So I do not see how any one can run them out in three or four thousand years. You have run the second number hundreds of successive generations, and yet the direct number is two. J. K. Olinger.

News from the Churches.

Under date of Jan. 12, br. Moses Miller of Cumberland county, Pa., says, "I will also let you know that we had a series of meetings with us in Baker's meeting house, commencing on the morning of the 26th of Dec. We had meeting twice a day up to the 8th instant, and then in the evening until Sunday evening the 10th, when we closed. We had quite a season of refreshing. On the 7th, five young persons were received and baptized. Several others made application, and others are seeking. The church seems to be revived, and I hope the meeting will not soon be forgotten, but the effects seen many days hence. The brethren with whom we had made engagements to labor at this meeting, were Michael Bushman, Daniel Longenecker, and Joseph Sherfy, all of Adams county

Pa. Other brethren passing through, stopped off, and others from adjoining districts gave also their kind assistance. May God reward them all for their labors of love. And may the church be confirmed in the truths of the gospel, and strive together for holiness and to advance the cause of Christ, is my prayer.

Under date of Jan. 6th, Br A. K. Leedy, of Pierceton, Ind., writes: "I thought I would drop you a line this morning to inform you that the good work is still going on. Br. Jacob Cripe has been holding a series of meetings here which commenced on Christmas, and continued until Monday, the 4th inst., in which time there was added to the church nineteen persons by baptism making the number we have received into this little arm of the church since the 15th of Oct. twenty-nine. Those received were generally young persons."

SINKING SPRINGS, O.

Br. Quinter: I wish to say through the *Visitor*, that our communion meeting in Oct. last, was a pleasant meeting. There was a great deal of interest manifested, both by the church and congregation. During the meeting there were thirteen applications made to join the church, and ten of them were received into the Church of Christ by christian baptism. So you see the good work of the Lord is still moving onward. So may it be till the kingdoms of this world become the kingdom of our Lord and Savior. Yours in gospel fellowship.

J. H. GARMAN.

MUNCIE, IND.

Eds Gospel Visitor—Dear brethren: In the Mississinawa congregation, Delaware county Ind., the cause of Christ is prospering. We have baptized thirty members since br. Quinter was here which was last April. And we sincerely hope they have all entered the church militant, here below with pure motives. And the indications are that such is the case except one, who chose to walk in the ways of sin and folly, rather than to follow the meek and lowly Jesus. Also the Bush Creek congregation, Randolph and Jay counties, Ind , under our care, is in a prospering condition. Since last Spring a year, there have been fifty-six baptized, and there is a warm feeling for the cause of Christ, both in the brotherhood, and also by those who are outside of the church. There is a probability that there will be a strong church there if the same feeling continues.

GEO. W. STUDEBAKER.

Br. Isaac Wampler, of Mo., writes: Our church here is in a good condition, all quiet and in love, and trying to serve the Lord in humility. The increase by baptism is not many, but there are a great many moving in here, in Johnson county, and also in all the counties west and south-west. This arm of the church, at present, extends to the Kansas line, scattered over five counties. There are three speakers here close to Knobnoster, and three in the west end of the county: meeting there every second and fourth Sunday, and every first and third Sunday here, from two to seven miles north of Knobnoster, Johnson county, Mo.

NOTICE.

The brethren of the Middle district of Ind., have appointed their Annual Council Meeting on the 9th of April, 1869. It will be held in the meeting house in the Eel River congregation, on Joseph Ullery's land, three and a half miles north-west of Liberty Mills.

D. BECHTELHEIMER, *Cor. Sec'y.*

HYMENIAL.

On the 17th of Nov. 1868, at the residence of the bride's father, by eld. John H. Umstad, br. SAMUEL G. GRIFFIN, of the Green Tree Church, to sister SARAH M. SLINGLUFF, of the Upper Dublin Church, all of Montgomery county, Pa.

POETRY.

DEEDS, NOT WORDS.

"Why call ye me Lord, Lord, and do not the things which I say?"

Not forever on thy knees
Would Jehovah have thee found:
There are burdens thou canst ease,
There are griefs Jehovah sees:
Look around.

Work is prayer if done for God,
Prayer which God delights to hear:
See beside yon upturned sod
One bowed 'neath affliction's rod;
Dry her tears.

Not long prayers, but earnest zeal—
This is what is wanted more;
Put thy shoulder to the wheel,
Bread unto the famished deal
From thy store.

Not high-sounding words of praise
Does God want, 'neath some grand dome
But that thou the fallen raise,
Bring the poor from life's highways
To thy home.

Worship God by doing good—
Works, not words; kind acts, not creeds;
He who loves God as he should,
Makes his heart's love understood
By kind deeds.

Deeds are powerful, mere words weak,
Batt'ring at high heaven's door;
Let thy love by actions speak,
Wipe the tear from sorrow's cheek,
Clothe the poor.

Be it thine life's cares to smother,
And to brighten eyes now dim;
Kind deeds done to one another,
God accepts as done, my brother,
Unto him.

OBITUARIES.

Died in Appanoose county, Iowa, Nov. 22 1867, our beloved brother BENJAMIN W. LEAVELL, aged 52 y, 10 m, and 33d. He was a minister of the gospel of great influence, and, much beloved by all who knew him. He was very zealous in the cause of Jesus, but in his zeal showed a Christian spirit. He gave much attention to the poor and needy. We feel our loss very much, but we sorrow not as others which have no hope, believing our loss to be his great gain. Funeral occasion improved by the brethren from 2 Thess. 4: 13,.14.

Also in the same place, Nov. 11, 1868, SAMUEL M. LEAVEL, son of Benjamin W. and sister Susan Leavel, aged 16 y, 5 m, and 20 ds. Funeral services by the brethren, from Is. 38: 1. JOSEPH ZOOK.

(The last two obituaries were mislaid; and hence were not published sooner. Friends will please excuse. Eds)

Died in the lower Cumberland Church, Cumberland county, Pa., Nov. 25, 1868, brother JACOB GOODYEAR, aged 86 y, 11 m, and 18 ds. Funeral services from Amos 5: 4.
M. M.

Died in Union Centre Church, Elkhart county, Ind., Nov. 29, 1868, our much beloved br. HENRY NEFF, aged 70 y, 7 m. and 27 days. He was in the ministry about thirty years, and a bishop for many years. He attended meeting on Sunday morning about five miles from home, and there was also an evening meeting held. In closing the services of the evening, he arose to exhort to prayer, and after saying a few words, he sat down, saying he was very sick. He then went out, and came in and laid down upon a place prepared by the brethren, and died in a few minutes. It was not thirty minutes from the time he had sat down from exhorting, until he died.

He leaves a widow and nine children to mourn their loss. Six of the children are in the church, and it is hoped the others will not forget their father's prayers and take the yoke of Jesus upon them, and prepare to meet their father in heaven. Funeral services by the brethren. JOHN ANGLEMYER.

Died very suddenly, in Wood county, Ohio, Dec. 5, 1868, friend DARIAS MANN, aged 61 y, 4 m, and 20 ds. Funeral services by the writer from 1 Peter, 1: 24—25.
NOAH HENRICKS.

Died near Upton, Franklin county, Pa., Aug. 19, 1868, WILLIAM TELL HAWBECKER, son of br. Peter and sister Nancy Hawbecker, aged 18 y, 2 m, and 18 ds. He was quite a promising young man, beloved by all who knew him, and a friend to the brethren. He appeared to be resigned to the will of the Lord, and expressed a hope of a glorious immortality. Funeral services by the brethren, John Shank and Adam Pheil, from Is. 40: 30—31.
GEO. MOURER.

Died in Logan county, O., Dec. 14, 1868, our beloved sister MAGDALENE KAYLOR, wife of br. Samuel Kaylor, whose death appeared some time ago. Aged 48 y, 5m, and 5ds. She leaves five children and many relatives to mourn their loss. The occasion was improved by the brethren from Rev. 14: 13.
J. L. FRANTZ.

Died in the Otter Creek Church, Macoupin county Ills., Dec. 4, 1868, MARTHA, daughter of br. Moses and sister Susan Brubaker, aged 5m, and 5ds.

Also, on the 10th of the same month, the mother of the above infant, our beloved sister SUSAN BRUBAKER. She leaves a husband and four children to mourn their loss. She was a loving sister and kind mother. But we hope our loss is her eternal gain. The funeral services were performed by the brethren from Luke 8: 52. G. W. MATHIAS.

Died in Richland county, Ills., Dec. 23, 1868, our br. WILLIAM HASTINGS, aged 58 ys. He came from Tenn. at the commencement of the war, and was baptized, and was faithful until death. Funeral services by br. S. M. Forney and the writer.

M. Forney.

Died in the Hamilton district, Mo., Dec. 10' DORA WITWER, daughter of eld. Geo. and sister Elizabeth Witwer, and granddaughter of br. John and sister Rebecca Studebaker, aged 12 weeks. W. B. Sell.

Died May 4, 1868, in the Elklick congregation, Somerset county, Pa., sister SUSANNA FIKE, widow of Jacob Fike, deceased. Aged 73 y. 4 m. and 14 ds. Funeral services by br. Ephraim Cover.

Died Nov. 6, '68, in the Milford congregation, Somerset county, Pa., sister CATHARINE FIKE, wife of br. John Fike, aged 66 y. 7 m, and 17 ds. She leaves a sorrowful husband and three sons and four daughters to mourn her death, all members of the church. Funeral services by br. Geo. Schrack, from Rev. 14: 13.

C. G.

(Companion please copy.)

Died in the Cook's Creek congregation, near Dayton, Rockingham county, Va., Dec. 13th, 1868. br. CHRISTIAN GARBER, only son of eld. Solomon Garber, in the 33rd year of his age. His death was very sudden. He rose in the morning, complaining a little of his head, but after stirring about, he felt as well as usual until three o'clock P. M., when he was paralized and died at eight o'clock. This was a loud call, and I hope some of his associates felt its force, and will profit thereby. He leaves a widow and three children to mourn their loss. But we have a hope that their loss is his eternal gain. He was a worthy member, affectionate husband, and kind father. The occasion was ably improved by eld. Jacob Miller, and Isaac Long, from St. John 11: 25—26.

G. W. Wine.

Died in English River Church district, Keokuk county, Iowa, July 25th, 1868, sister SOLINDA SIMMONS, wife of br. A. G. Simmons, aged 46 y. 3 m. and 18 ds. Funeral discourse by the brethren, from 1 Thess. 4: 13—14.

Also at the same place, Dec. 3, 1867, EMILY SIMMONS, daughter of the above, aged 19 y. 11 m. and 22 ds. Funeral services by eld. Jacob Brower, from 1 Peter 1. 24—25.

Also in same district, Sept. 24, 1868, sister MARY CRAWFORD, aged about 43 years. Funeral services by the brethren from 2 Kings 20: 1, latter clause.

Also in same district, Sept. 25, 1868, SAMUEL M. infant son of br. Samuel and sister Mary Flory, aged 2 months. Funeral services by br. Andrew Moler.

Also in same district, friend CHARLES D. BOCKLOW, Dec. 1, 1868. He was well respected by all who knew him. Funeral services by the writer and others to a large concourse of people on the day of burial from 1 Peter 1: 24—25. David Brower.

Died in the Union Centre congregation, Elkhart county, Ind., Oct 27, 1868, sister MARGARET WHITEHEAD, wife of br. Peter Whitehead, aged 55 y. 9 m. and 9 ds. Funeral discourse from Rev. 14: 13, by the brethren, to a large concourse of relatives and neighbors.

Died in Solomon's Creek congregation, Elkhart county, Ind., Nov. 24th, 1868, sister ESTHER HARDMAN, wife of br. Joseph Hardman, aged 44 y. and 3 ms. Her remains were removed to Cedar Creek congregation, DeKalb county, Ind., where she formerly resided, and had two former husbands buried. Funeral preached in the latter congregation by Elder Jacob Gump and Daniel Shively, from John 11: 25—31. John Arnold.

Died in the Carroll Church, Carroll county, Ills., Dec. 14, 1868, after a short but painful illness, sister MARY, wife of br. Simon Arnold, aged 27 y. and 5 ms. Funeral services from Heb. 4: 9, by brs. Christian Long and Michael Bollinger.

She was a consistant member, and in her suffering and death, seemed to be entirely resigned to the will of the Lord. Alas, how soon these earthly ties are broken! not a year has yet passed since our br. and sister were joined in the holy bonds of matrimony, and now he is left alone and Mary has gone to try the realities of the eternal world. Her last, yet consoling words were, "weep not for me."

Joseph Stitzel.

Died in the Fulton county congregation, Ills. Jan. 1, 1869, br. GEORGE RIHARD, aged 49 y, and 8 ms. He was a deacon in the church. He leaves a wife and 9 children to mourn their loss. His funeral was attended by many friends and a large concourse of people. Funeral services by br. David Zook and the writer, from 1 Peter 1: 24, and Ps. 38: 1.

Samuel Tennis.

Died in the Green Springs congregation, Seneca county O., sister ELLEN WILLIAMS, wife of br. Eli Williams, aged 27 y. and 23 ds. Funeral services by eld. John Brillhart, David Roop and others.

Peter Shidler.

Was instantly killed in the Root River congregation, Fillmore county, Minn., April 20th, 1868, REBECCA ELIZABETH, eldest daughter of friend George and sister Mahald Fishbaugher, and granddaughter of elder John Ogg, aged 7 y. and 8 ms. The children were playing hide-and-seek on the wood yard, and a log lying up from the ground at one end, she laid herself under it to hide, and some of the other children ran against the log and it fell down and mashed her head. Funeral services by Wm. Hipe and the writer from Luke 12:40.

Joseph Ogg.

Died Sept. 26, 1868, in the Ashland Church, sister CATHARINE HOKE, in her 70th year. Funeral services from 2 Cor. 5: 6.

Died Sept. 15, '68, in the Ashland Church, br. GEORGE CLARK, aged 68y. 5m. and 26 days.

Died Oct. 15, '68, in the Ashland district, MARY ELIZABETH FELLABAUM, daughter of br. Jesse and sister Sarah A. Fellabaum, aged 4 m. and 2 ds. Funeral services from Luke 18: 17.

Died the first week in Dec. 1868, br. JOHN MYERS aged 74 y. 4 m. and 19 ds. Funeral

services from Rev. 2: 17. The funeral services of the above were attended by the writer and the brethren. WM. SADLER.

Died in Donalds Creek congregation, Clarke county, O., Aug. 5. 1868, br. ADAM CRIST, aged 36 y. 8 m. and 8 ds. Disease, consumption. Funeral occasion at the meeting house, to a large congregation, by brethren Aaron Frantz, Geo. Funderburg, and Joseph Arnold. He has left a companion and four children, who are bereft of a kind husband and father, and the church a faithful member and deacon, in which office he has served about four years.

Also in the same place, Sept. 18, our old br. BENJAMIN FRANTZ, aged 70 y. 9 m. and 29 ds. Funeral services from John 5: 28, 29, by brethren Israel Brower, and George Funderburg, to a large congregation, of which the greater part were relatives. He was buried in the family graveyard, near his residence, where his companion was buried, who died three years and one day prior to his death. The neighborhood has lost a good neighbor, and the church a faithful member and deacon, in which office he served for many years.

Also in Upper Miami Branch, Miami county' O., Sept. 16th, of heart disease, our old brother DAVID PUTERBAUGH, aged 82 y. 7 m. and 11 ds. Funeral services from Gen. 3: 19, by brethren Davis Younce, and Adam Steinbarger.

Br. David Puterbaugh was born in Franklin county Pa., Feb. 5, 1786; was married to sister Hannah Studebaker, Jan. 15, 1809, and emigrated to Ohio in the fall of 1809; settled on a farm in Montgomery county, and in 1811 finally settled in Miami county, where he lived to the time of his death, and is buried in the family burying ground on the farm. He was a member of this arm of the church for fifty years. He leaves a companion with which he lived upward of fifty-one years, and one daughter, nine grand children, and thirteen great grand children. H. H. ARNOLD.

Departed this life Dec. 22nd, 1868, in Beaver Run congregation, Mineral county, W. Va., sister MARY ARNOLD, youngest daughter of br. Zachariah and Elibabeth Arnold, aged 25 ys. and 3 ms. Her disease was dropsy of the heart. She endured much suffering, yet seemed to bear her affliction with much christian fortitude. During her short but painful illness, she expressed herself resigned to the will of God, and died in the faith and in the hope of a blessed immortality. Funeral services by br. Solomon Biser and others from Ps. 119: 59—60. Thus in the bloom of life, we are in death. This is a solemn warning to all, especially the young. WM. LEATHERMAN.

Died in Manchester, Wabash county, Ind. Dec. 3, 1868, our dear young br. SOLOMON, KARN, aged 30 y. 6 m. and 18 d. Disease Dyspepsia and Bronchitis. He spent much of his time and money to regain his health, but all in vain. He and his wife—a dear young sister in Christ—traveled through the Western States, and staid in Minn. for some time, but found no relief, and came home in October, and was finally relieved by death of his sufferings.

Our sister need not sorrow as those who have no hope. He died in the triumph of faith. Funeral services by the writer, from John 11: 25—26. SAMUEL MURRAY.

Sister MARIA SNYDER, daughter of br. Jacob and sister Margaret Sprankle, and wife of br. David N. Snyder, was born Nov. 14, 1824, and died Jan 9 '69, aged 44 y. 1 m. and 25 days. She was the mother of nine children, five of whom are still living, and left also one grandchild. She was a worthy sister in the church, faithfully assisting her husband in his office as a deacon in the Canton Church, Ohio.

Sister BARBARA SNIDER, a daughter of Jacob Shively, and widow of Jacob Snider, in the same church, was born April 14, 1798, and died after living with her husband full fifty years, and was a widow one year and a half, on Jan. 10, '69, aged 70 y. 8 m. and 29 ds. Of ten children, five survived her. Also of forty-two grand children, thirty-four, and of four great grand children, three. She was a faithful member for upward of fifty years, and for the last twenty years a mother in Israel indeed. Funeral by the brethren. HENRY KURTZ.

Died in the lower Cumberland Church, Pa., Jan 7, 1869, br. GEORGE BEELMAN, aged 82 y. 8 m. 5 d. Funeral services by the brethren from 2 Cor. 5: 1.

Died in New Paris, Elkhart county, Ind., Dec. 30, 1868, our aged mother RHODA, wife of br. Christian Harshman, aged 64 y. 11 m. and 6 ds. She came to her death by being accidently struck on the head with the end of a sled tongue, while crossing the street. The injury affecting the brain, caused great pain and suffering, though possessing a clear and sound mind until the last. Her labors are now ended, and we have reason to believe she is enjoying that rest, of which she frequently spoke while upon her bed of affliction. Funeral services by br. Daniel Shively, to a large congregation, from the words "In a moment, in the twinkling of an eye, &c." 1 Cor. 15: 52—54. J. H. WARSTLER.

Died in the Covington Church, Miami county, O., Jan. 6. 1869, sister ELIZABETH SHELLABERGER, consort of eld. David Shellaberger, aged 63 y. 11 m. and 15 d. Br. and sister Shellaberger formerly lived in Pa. Sister Shellaberger's affliction was long and painful, but born with christian patience and meekness. Her life and death were such as give to her surviving friends reason to hope her end was that of the righteous. Funeral services by the brethren.

EDITOR.

Died in the Pine Creek Church, Marshall Co., Ind., br. DANIEL REPLOGLE, aged 67 y. 9 m. and 14 ds., leaving a widow and nine children to mourn their loss. Funeral services by John N. and George Barnhart.

Died in Franklin county, O., Oct. 11, 1868, our old friend ADAM PLANK, aged 71 y. 9 m. and 13 ds. He fell dead in his door. He leaves a wife and nine children to mourn their loss. He died out of the church. By his request he was brought down to Perry county and buried by his br. Joseph. Funeral services by the writer from 1 Cor. 15; 22.

Died in the Jonathan's Chreek Church, Perry county, O., (no time given) br. JAMES FOCHT, son of friend Amos, and step son of sister Louisa Focht, aged 16 y. 2 m. and 27 ds. He entered the church last summer, and we feel satisfied he has gone to rest. Funeral services by the writer from Rev. 14:13.

W. ARNOLD.

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WITH MONEY.

From David Geiser, Jos Cable, Saml Arnold, Mich Hohf, Geo Wolf, Geo W Wine, John Lutz. M F Worrell, A P Miller Jacob P Lichty, Geo Ilginfritz, Dennis Weimer, Charles E Probst, A B Wallick. Jacob Reichard, J U Slingluff Jacob P Stover, P Beckner, C A Flanaghan, S C Keim. Sarah Stem, Elias Anvil, Levi Grabill, Isaac Eby, Isaac Price, David G Wells, F P Loehr, O P Mundell, Cath Johnson, Phil Boyle, Emanl Slifer, Elias Grosswickle. S H Cassel, Sol Garber, Franklin Forney, S Broadhurst, John Meyers. Anna Englar Gustavus Lohman, John Zuck, A Hutchison, Danl Leedy, Geo Riley, John Morton, Saml Gallatin, John Evert, James L Sears, C K Burkholder, Fred White, Danl Hays, John C Pugh, Frank Cott. L H Miller, Danl Wogoman. Peter Nininger, Phil Boyle, M Nead, Jos I Cover, J J John, T O Cloyd J R Ellenberger, Mich Weyand, Jos W Beer. Wm George, Martin Cosner, Lovina King, Andrew Trimmer, Cyrus Van Dolah. A C Napheys, John Hunbarger, Saml Sowers, Jerem Beeghly, Moses Miller, Jacob Holsopple, Eliza A Freet, Wm Bucklew, John Studebaker, John Zuck, W B Sell Jos Holsopple.

DISSOLUTION.

The partnership hertofore existing between James Quinter and Henry J. Kurtz, in the publishing and printing of the GOSPEL VISITOR, has been dissolved by mutual consent. The Visitor will hereaftor be printed and published by Henry J Kurtz. James Quinter will give his attention to the editorial department as heretofore.

CHANGE OF ADDRESS.

My address is now Casstown, Miami county, Ohio. My correspondents will please notice this. H. D. DAVY.

Eld. John Harshey's address is changed from Covington, O., to Knobnoster, Johnson county Mo. All persons writing to him for information about the country, or on business, will please enclose stamps.

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NOTICE.

The District Meeting for the Northern District of Indiana, will be held, God willing, on Thursday the 25th day of March next. The meeting will be held with the brethren in the Union Center congregation, at their east meeting house 7 miles west of south of Goshen. And it is requested that every congregation in said District should be fully rep-

THE GOSPEL - VISITOR.

Vol. XIX. MARCH, 1869. No. 3.

For the Visitor.

To the Young Disciples of the Upper Cumberland Church.

BY REQUEST OF ELDER DANIEL KELLER.

"And Jesus said unto him, no man having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9: 62.

"Remember Lot's wife." Luke 17: 32.

"Demas hath forsaken me, having loved this present world." ii Tim 4: 10.

"Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. 10: 38.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

There is something almost awful in the thought of a person so thoroughly absorbed in the concerns of Almighty God, as no longer to be regarded as properly a citizen of this world. To have our conversation in heaven, to have daily transactions with the King of kings, to be clothed with the attributes of the eternal world as with a garment, is to raise our separateness from the unrenewed above doubt. "A city that is set on a hill, cannot be hid." To be singular for the sake of singularity is the silliest sham that can be perpetrated in the name of religion; and to pretend to Christian discipleship without singularity, is to represent Christ as the minister of sin. When we contemplate the almost superhuman career of Paul and his compeers, how they gloried in the cross, counted all things but dung in order to win Christ, basked in the light of the third heaven, we are apt to feel that such an altitude in grace is wholly above our reach; and yet the least saint of the nineteenth century is required to have his elevation above the world, and his devotion to Christ, as marked as that of any apostle in the age of inspiration. Christ is "the same yesterday, to-day, and forever," and his yoke separates as widely from the world as at the beginning. The law could not be accommodated to anything less than the sacrifices of the Son of God, and the gospel is equally inflexible in its conditions in relation to us. The "great salvation" is the outgrowth of the law's rigor. The yoke is wearisome and the burden heavy only to such as hanker after pleasures they have formally renounced. When the renunciation of the lips is the dictation of the Holy Ghost, our greatest cross would be to have no cross. The new life has in it the marvelous, and will soon turn us into gazingstock. Under a bushel no light can burn. A lamp in the midnight gloom always attracts attention. To walk where Jesus walked, is to be a spectacle to men and angels. The sickness of the soul, death to the world, and the symbolical funeral of the sinner, results in such a radical change, sets us in attitudes so different from what we occupied before, as to

awaken expectation in the world of something wholly opposed to its spirit. Opposition of character will externalize itself in a way that awakens hostility from those who are led captive by Satan at his will. You must be visibly separate, or it cannot be known that you are separate at all, which indeed you are not, if identification with Christ is the test of discipleship. "Holy, harmless, undefiled, *separate from sinners*," was the condition of Christ's Saviorship, and our oneness with him in his superiority over the quality, course, and opinions of the world, is the condition of our saintship. Of the teaching that is requisite to the right reception of baptism, nothing is more important than a fair representation of what the disciple, especially the young, must encounter from the world. The impossibility of serving two masters is, in many instances, only half believed. Not to touch the unclean thing, and to hate even the garment spotted by the flesh, are restrictions so utterly abhorrent to our fallen natures, that they bring us either into deadly conflict with ourselves, and thus with the world, or lose their sharp significance in a compromise that just raises us above derision and persecution, and thus keeps up a state of enmity with God. Christianity has its peculiar tests, objectively, and without these it would lack the evidence of Divine authenticity. So with the church, and with individuals, as the embodiments and illustrators of it. See to it my young friends, that you reserve no golden wedge, or Babylonian mantle. Set your face like a flint against every inducement to gratify the promptings of self. A great struggle is before you indeed, and a mighty foe confronts you within and without, but the Captain of your salvation has a name above every name, and puts a hook into the nose of Leviathan, and restrains him from despoiling the Gospel-net of the fish that are to swim in the Chrystal River of Life. He is a man of war and secures you every victory. He is an omnicient, omnipotent fisherman, and will guard you from the malignant sharks that sport in the mighty deeps of corruption. Under whatever figure your new life is presented, strain every nerve in the great battle of character and relation, and however powerful the force that seeks to lure or tear you from Christ, take up the watchword of the Psalmist, "My heart is fixed, O God, my heart is fixed." While the ungodly around you make you their song, and bless themselves with the promise of great good, while their hearts are knit to earth and sin so fast as to baffle the Divine expedient for their disengagement, let it be your care and your joy, in all humility, to evince your determination to convert all opposition into means of closer application with Jesus. When the symbol of power on the heads of the sisters, the coarseness or simplicity of attire, the holy salutation, and the observance of the world-hated institutions of the gospel, curl the lip or point the finger of contempt, or provoke the withering sneer of unbelief, cling to Jesus with higher fervor, and let every heart throb be in symphony with the rapturous pean of Paul in Rom. 8: 34—39.

It is matter of joy to men and

angels when Christ "sees of the travail of his soul, and is satisfied" in the reclamation of sinners from the dominion of the Devil. There is joy in heaven over the saved. Especially is it matter of joy, in these degenerate times, when the young are plucked from "the snare of the fowler." Every new triumph of Divine Grace is new cause for gratitude, but when the young come in bands, "like doves flocking to their windows," consecrating themselves to the service of God, the heart breaks out in prolonged "hosannas to the Son of David." Such outpourings of praise, such weeping for joy, such songs of thanksgiving, have perhaps never been recorded in the history of your church, as in the great work of the Spirit last winter. It is the Lord's doing, and it is marvelous in our eyes. Flash after flash glared in the sanctuary, bolt after bolt fell from the heavens, and sinner after sinner fell prostrate at the foot of the cross. The fire spread from house to house, from heart to heart. Closets were opened, alters built, and hearts dipped in the blood of Jesus were offered in lifelong sacrifice to God. "Sin became exceeding sinful," its inherent malignity more hated and dreaded than its consequences, and hearts and eyes were turned away with loathing from all the baits of the arch enemy. The manacles of sin were broken and cast away, the haunts of wickedness were forsaken, the lofty spirit was laid low, the follies and vanities of fashion were abjured; and thus the work of the Spirit proceeded, till nearly half a hundred were taken from the tombs and, to the astonishment and joy of all, were found "sitting at the feet of Jesus, clothed, and in their right mind." All this was but an echo of the angel songs over the advent of the everlasting God in infant form: "Glory to God in the highest, and on earth peace, good will toward men." Every time that a believer is truly buried into the *death* of Jesus, there is such a demonstration of joy in heaven as would be too overpowering for human capacity to hear and witness. For all that the Great God has done for you, giving you such great deliverance, and pouring into your cup such fullness of peace and joy and assurance, we would, in our imperfect way, key our inmost soul to the notes of the angelic choir, and repeat with emphasis, "Glory to God in the highest."

Having been inducted into the kingdom of the Highest, you are still disciples, yea, all the more on account of your closer relationship to Jesus, and the mysteries of grace through him. Paul had been caught up into paradise, to the third heavens, and heard what he dared or could not utter; yet his language was, "that I *may* know him." Phil. 3: 10. "*Then* shall we know, if we *follow on* to know the Lord." Hos. 6: 3. In a double sense you need to be taught. Some of you are scarcely more than children, and need the instruction of those whose years and experience have accumulated wisdom. You are also but babes in *grace*, not yet able to bear strong meat, but must, in your undeveloped state, subsist on milk. Satan has many tricks and devices of which you have no knowledge, and you should regard it an unspeakable privilege, as it is a solemn duty, to hearken to the admonitions

of those whom God has made overseers over his flock. They watch over your souls as a mother over her nursling, and labor for your advancement in holiness and safety, and to treat them lightly is to grieve the Eternal Spirit on whose office in your souls your peace here and your destiny hereafter depend. Esteem them very highly, *in love*, and let not the impulse of youth lead to partiality. Give not honor to office, but give double honor to such as adorn their office with a high degree of sanctity. Ascribe not the simplicity insisted on by your ministers to prejudice, or undue attachment to forms. They have a deeper knowledge of the power of inbred sin, and know what easy access Satan gains through little things, and hence their concern that he may not have so much as a ribbon, or ruffle, or flounce, or crease, which might serve as an avenue to the citadel occupied by Emanuel. But while you are related to your ministers by a heaven cemented bond, which cannot be broken with impunity, and the blessings that flow through which are infinite, you are not to forget that they are but fallible beings, "bearing their treasure in earthen vessels," and that you must needs look to a still higher source of knowledge, protection, and strength. You are indeed required to be subject to your parents, as Christ also was, and hearken to your pastors, in obedience to Divine order, but, being *born again*, you are to seek pre-eminently the love and favor and light of the Author of your second birth. Daily, hourly, constantly, is your blessed Redeemer calling to you, saying, "*Learn of Me, for I am meek and lowly in heart.*" To this injunction of Christ it is specially necessary that you take heed. We must not only believe in the *person* of Jesus, and assent to his *doctrine*, but we are to be *assimilated to his image*. Without this, all else is nothing. He came not merely to give us a code of laws which we are to study as a science, but he gave his *life*, to penetrate the inmost recesses of the soul, and transform us into his own moral nature. We are to learn from him as our teacher, imitate him as our model, and hear him as the deepest consciousness of our better self. And what need we to learn more than meekness and lowliness of heart? Pride is the master-passion of the soul. It asserts itself perpetually, and seeks the supremacy on all occasions. There is nothing that begets deeper concern with ministers for the young members of their charge, than the extreme danger that the lust of the eyes, and the pride of life, overcome and slay the new born King of Glory. The pit has swallowed its myriads, who have found their way to hell through the lust of that little orb, the eye. Often has the downward way, that ended in the wailing of perdition, taken its start at a breast-pin, finger ring, dainty collar, or some other needless trifle to please a sin-nursed taste. When Gethsemane and Calvary are forgotten, Satan has a fair opportunity to plead his cause. The soul that sees sin in the light of Christ's agony, will no more think of being governed by the maxims of the world in the matter of dress, even down to a shoe latchet or capstring, than of participating in the immoralities of the ball room and the dancing floor.

There is a fearful hazard in listening to the tempter in anything, however insignificant in itself. Mode is a secondary matter with him; our allegiance is what he seeks, and if he can puff us up with a finely worded prayer, or reputation for humility even, he has made progress as certainly as if he had the pleasure of seeing us strut in broadcloth or ermine. If he was not ashamed to accuse God to our primeval ancestors, and base his temptation on an impeachment of the Divine goodness, and attempt the downfall of God in human form by appealing to the infirmities of his assumed nature, what are we to expect at his hands? If he had the audacity to confront the Son of God with solicitations and implications so base and false, what means are too low, too cunning, and infernal for the chief of the hierarchy of hell to employ to seduce us from our loyalty to Jesus? Not one year has yet passed away since you sealed your covenant with Christ in baptism, and it may be the Devil has had you all in the wilderness, promising you great things if you allow him only the most shallow niche in your regard. How did you come out of the contest? Has he gained his point in a single instance? Are the vows you took upon you as inviolate to-day as when you rose with Christ out of your baptismal grave "in the likeness of his resurrection?" It is to be hoped that the love that broke through ten inches of ice to symbolize its intensity, and burn all the brighter for being immersed in water in midwinter, is not to be quenched by all the assaults of hell. Yet "be not high minded, but fear." Incline your ear constantly to Jesus, so that you may ever hear his urgent admonition, "*Learn of Me.*" It may be hard to bar your young hearts against the allurements of the world, but when Satan tempts you with his glittering baubles, look steadfastly to Jesus, praying, wrestling, trusting, ready to sacrifice all for him who gave himself for you. Be content to have your name cast out as evil, and be denied the company of your former associates, knowing that your fellowship is with God and his Christ, that you have the sympathy and comfort of the saints, and that the angels are commissioned to minister to your wants. This world is full of snares and pits, and unless we are unflinchingly bent on the one thing needful, learning meekness and lowliness from the lips and life of Jesus, we will again be entangled with the yoke of bondage before we are aware of it. Be on your guard, beloved, and let not the world spin its web around even your little finger, lest it gradually coil your body and soul in its embrace. Because God has made your cup to run over, think not that the arch-fiend cannot wind his serpent form around it, touch its brim, and lower its contents while you suspect not his presence. The beginnings of sin are small, and because they are small they cause the less alarm. Meekness and lowliness—these alone will keep you from the first regressive step.

"*Learn of Me.*" Here is the gospel in three words. The condescension of Jesus is immeasurable, for we cannot scale the height of glory in which he dwelt from everlasting. We only know that "he *humbled* himself," "*even to the death*

of the cross." We cannot wonder at any thing the great God has promised to *do* for his children, after contemplating this wonder of wonders. The love that can stoop so low *for* us, can and will raise us to unimaginable heights *in* him. When he says, "learn of Me," He points us down very low indeed, but it is only that he may exalt us "far above all principality, and power, and might, and dominion," to "set with him at his own right hand in the heavenly places." The whole of Christianity lies in this—"*Learn of Me.*" "He thought it not robbery to be equal with God; *but made himself of no reputation.*" The loftiest became the lowliest. The Tree of Life took its root in the very subsoil of poverty and abasement. He that spoke the universe into being, uttered an infant's wail. The Immutable was drifted hither and thither on the sea of circumstances, and had to flee from house and home, and seek refuge in a strange country, to escape the fury of a wicked king. Oh the humiliation! He was "God over all blessed for evermore," yet he became "bone of our bone, and flesh of our flesh." Oh the depth! When we feel like making ourselves of some "reputation," let us "look unto Jesus" and be covered with shame and contrition. Let us look and be humbled, look and be exalted. If we could at all times realize, that the amazing fortunes of Deity in humanity—the incarnation, the privation, the indignity, the spitting, the agony, the body and soul lacerations—if we could even bear about with us a deep consciousness that all this was for *me*, poor, polluted, unworthy *me*, we would not so easily be lifted up with lofty thoughts of ourselves. It makes one "exceedingly fear and quake" to contemplate the inconceivable hatefulness and ill-desert of sin in the dealings of God with his Son as our substitute; and it makes one shudder also to consider how proud and selfish we are even in our partially sanctified state, and how prone to arraign the most High when our inclinations and wishes are crossed. Be not averse to taking the lowest position. When everybody speaks well of you, then suspect some satanic decoy nigh. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God, resteth upon you."

But while you have a good hope through grace, in which you are to rejoice in present bliss and anticipative glory, rejoice with trembling. The roaring lion and crooked serpent may but bring you closer to the Infinite Bosom, but the transformation of the Spirits of darkness into angels of light, may lure you from the narrow path before you suspect any inclination to error. The prediction of Peter is even now fulfilling, and many of the brotherhood are exhibiting the signs of the latter days while they think they are doing God service. ii Peter 2: 1. Not a few are busy disseminating "damnable heresies" with an earnestness that shows how successful the enemy has been sowing tares. When the wily dragon presents the fatal poison in whatever form, do not, like Eve, stand and gaze and speculate, until your eyes are dazed, your mind unbalanced, and your heart corrupted. To *look* with desire, or even with curiosity, at

what is forbidden, is to disqualify for the kingdom of God. *Looking* back after having put your hand to the plow, is to unfit yourselves for fellowship with holy beings. Ponder with awe this most solemn declaration of Jesus. "*Looking* back." Unfitness for his heaven. Faltering, then falling. Looking back, then drawing back. Beginning to build, and not able to finish. Soul-quaking words. Repeat them again and again, for in their widest meaning they have all the wrath of God and all the penal tortures of hell in them. In the world is "the lust of the flesh, and the lust of the eyes, and the pride of life," and if you look back, the devil's tinder will instantly strike fire, and your hands will hold the plow with a looser grasp, until the world can see that you are not ploughing at all, but only *skinning*, laying bare nothing but your manifest desire to enjoy forbidden pleasures without let or hindrance. This retrogression does not leap forth at once. The "*little* foxes" find ingress where large ones cannot enter. The "*tender* grapes" the *buds*, are first "spoiled." The head turns, the eyes look, the heart lusts, then the feet take the direction of the sin-born desire; and then, alas, the soul is in ruins! Oh beloved, turn your gaze with impartial, heaven-illumined scrutiny inward, and see whether there be the least inception of apostacy. If you see the faintest outline of the terrible character, besiege the throne of Grace with holy violence, wrestle until your chief joint is dislocated, and cease not until your eyes, your hands, your feet, your heart, your all, is turned to Jesus. Not fit for the kingdom of God! What an awful doom is foreshowed in these reprobating words! The eternal fires of judgment blaze in every letter. Not fit for heaven if we but *look* back. Nothing but refuse material with which to feed the flames of Tophet. Doom how dire, yet how certain, and how just.

Here "we know in part," and "we see through a glass, darkly." We are but partially sanctified, the things apprehended by faith are invisible and distant in time and space, while the things which are so alluring to the senses are seen and within our reach; hence it is, that the solemn admonitory mnemonic of antiquity is reiterated by Christ as a most impressive warning to all coming ages of the world "*Remember Lot's wife.*" "REMEMBER." This is a call from that blasted monument of Divine vengeance, which Christ means shall thrill the inmost soul of all who put their hand to the plow. That "pillar of salt" is a beacon of portentious warning to the whole church of God in all time, pointing as a solemn fingerboard to the dreadful consequences of disregarding the behest of Jehovah. Let us pause long enough in the presence of that God-smitten lingerer, to profit by the impressive lesson that came in the dread vehicle of silence from those stony lips. That calcine pillar that stood for ages on the gloomy borders of the Dead Sea, to-day proclaims in our ears the never-to-be-forgotten truth, that "*God is not mocked,*" and that "*it is a fearful thing to fall into the hands of the living God.*" Beware lest your heart be in Sodom while you wend your way towards Zoar. The wrath of the Almighty is brooding

over the place whence you escaped, and nothing but resolute advancement toward the appointed refuge, and an iron hold of the plow on which you had laid your hands, can ward off the whelming "fire and brimstone" of Jehovah's ire. Dwell not on the delicious revelry in sensual gratifications you have renounced, on the gilded trappings of fashion you have cast behind you, on the intoxicating perfumes of flattery with which the world regaled your self-love, on the social enjoyments which bathed your soul with the ecstacy of a Mohammedon heaven; look not back on any of these, lest you make not another step toward Zion, but be scathed, and withered, and blasted by the righteous indignation of God, adding another salt pillar to the many that stand in ghostly horror along the highway of the ages, "*remember.*" A fearful memory, but salutary. "Be ye holy, for I am holy." Look not back. "Vengence is mine, saith the Lord." He is not slack to execute his threatenings. A *look* may issue in damnation, and will, if the heart is in it. Venture not on forbidden ground. One look with your deepest being, and you are unfit for the kingdom; one gaze such as Lot's wife cast on Sodom, and you perish.

"Demas hath forsaken me." I do not believe that this can be said of any of you, but the cause that drew him from Christ is operative to-day, and you are constitutionally of like passions with him, and therefore need to be cautioned, lest the vortex that swallowed him up also engulph you. He "*loved this present world.*" He was once a co-worker with Paul in the kingdom of God, enjoying the rare privileges which companionship with so exalted a character confers, but he fell. He looked back, he lusted, and soon he had forsaken the Great Apostle, and his greater Master. The scripture is silent as to his future course. The curtain drops, and is raised no more. The last entry of the Spirit in the record of revelation respecting him, is that he is an apostate. "*Demas hath forsaken me, having loved this present world.*" So it may be with you, which God forbid. "*Love not the world, neither the things that are in the world.* If any man love the world, the love of the *Father is not in him.*" Oh beware of the fatal, honeyed bait—the *love* of the world. Leave no chink or crevice in your heart unoccupied by the love of God. Pray without ceasing for ever fresh baptisms of "the powers of the world to come," so that the "present world" may not ensnare you. There is no safety but in the vigilance that keeps aloof from the almost imperceptible *beginnings* of sin. Satan may drop a tiny seed in one of your unguarded moments, which may grow there silently for a while, and then be fed by half-permitted half-condemed indulgence, gradually worming and rooting itself in your interior being, until some strong temptation topples you from your giddy equipoise, and you fall a wretched suicide among the millions of pleasure-lovers who are "suffering the vengeance of eternal fires." Be not entangled again with the bondage of corruption. "Twice dead, plucked up by the roots," is a hopeless state. To this the love of the world leads. Let unhappy Demas preach you a ser-

mon as though all the wails of hell were uttered in one groan—"*the love of the world, this my God in preference to the reproach of the cross; and now God-forsaken, heaven-abhorred, wrath-smitten, hell-environed, for my momentary gratification I bear the soul-quivering stripes of an angry God forever.*" Hear while you may, keep yourselves unspotted from the world, lest wrath come upon you to the uttermost. Live by faith, walk in the Spirit, and ye shall not fulfill the lusts of the flesh. Draw not back, swerve not one iota, lest the tit-bit that seems too trifling to awaken alarm, is the first atom in the cup of boundless woe. As you have received Christ, so walk in him. Keep your position at the feet of Jesus if you would lie in his bosom. Whatever you would do, look first to Jesus, and see whether he nods assent. Do nothing, and go no whither without his benediction. Count the glitter of the present world as "dung," and its smiles as so many flowery gateways leading down to endless death. Be always about your Father's business. Be not weary in well-doing. Make it your meat and drink to do your Master's will. Satan always has employment for idlers. "Alive unto God through Jesus Christ," as those who are alive *from the dead*, bring every member of your bodies and every faculty of your minds into the service of Holiness. Ever keep company with a few in Sardis who have not defiled their garments, and with the tried and persecuted of Smyrna be faithful unto death, and you will shortly be crowned with the diadem of eternal life.

C. H. Balsbaugh.

THE MINISTER'S CHARGE.

"Go stand and speak in the temple to the people all the words of this life." Acts 5: 20.

This charge of the Lord to the apostles came to them by the ministration of an angel. It is here said, "the angel of the Lord," I am, however, inclined to think, that while it was the angel of the Lord, it was the one given them at their conversion; as all Christians have one who always beholds the face of our Father in heaven. See Matt. 18: 10. The charge, "Go stand and speak in the temple to the people all the words of this life." Life being the principle which governs the charge, we notice first, Life, (and not death) is what a living, and life-giving God wants man to have; hence the charge to speak all the words of it to the people. *This life*, this peculiar life, this Christian life, which is by the faith in the Son of God; this holy life, this new life of "repentance toward God and faith toward the Lord Jesus Christ;" this new life of conversion, being born of water and of the Spirit; this life of obedience to the word of God by which the soul is purified through the spirit unto unfeigned love of the brethren. This life of Christ, by which we are children of God through faith in his name; this life which has so enraged the wicked, they were to speak all the words of it to the people. Not the words of this physical, animal, or vegetable life; the words of that more properly belongs to physiologists, than common fishermen; but this life which the world by wisdom knows not; which has been hid from the wise and prudent, and revealed to babes; the words of this life, they were to speak to the people

Second. Where must they go? Go to the temple; the place appointed for that purpose; there where the people should pray, and hear the law of the Lord, there go. Go not from house to house, that would be laborious to you, and too slow for my purpose, but go to the temple where the people meet, (cast the net where there are many fish,) and then stand, do not sit while you speak, but rise to your feet, stand so the people can both see you, and hear you; *speak to them all the words of this life.*

"All scripture is given by inspiration of God, and is profitable for learning, &c. So is this. Here are lessons ministers and people would do well to learn. The charge to the minister is still to go—go to the place appointed, and agreed upon by the church for the people to meet. If the place be a house and called temple, or chapel, or meeting house, or school house, or a dwelling house, or be it a barn, or in the grove, to that place he must go, and there meet the people, go, for they are laid under obligations to meet you there as well as you to meet them. And we are all under obligations to be at the place at the *time appointed*, not an hour, or half an hour after.

The minister is charged to speak all the words of this life, and of course the people ought to hear all and if not present how can they hear? Dear brethren and sisters, it i God's appointment for you to meet, and not to forsake the assembling yourselves together. To hear the words of this life, you should make paramount to all other duties. To go yourselves, and to take your children along, though they be so young as not to understand the meaning of it, it will plant the principle in them, and when old, they will not depart from it. But if they observe in you a disposition not to go if cloudy or damp, the roads a little bad, or the sun too hot &c., they will also imbibe this principle and when old, will not depart from it. *Then* go, take your children with you, see that they behave well; let it be understood as a law of the family that the Lord's day must be spent by the family for religion. Do not let your children run wild on Sundays more like heathens than Christians; bring them up for the Lord, and not for the Devil. Parents, you who suffer your boys to roam all over the neighborhood, fishing, hunting, shouting, robbing orchards, &c., are little Sunday thieves now, and you may live to see them in prison, or hang on the gibbit. Make way for your domestics to go, and urge your neighbors to go. It will require no more time or labor for your minister to speak the words of this life to five hundred than one, then go, go one, go all.

To the minister. Go, go meet the people at the time and place appointed for the purpose, do not let a little headache, or some other little ache stop you; go, you will feel better. Do not let a little rain or sleet deter you. Go and meet the people, *stand* and speak to them all the words of this life.

To the young ministering brother. Do not be discouraged because you feel so nervous, and think you know so little, and cannot even say that little in public; take courage, speak the words you know, and be content for this time, and learn more

for next meeting. Little Samuel knew but little at first. He thought Eli had called him when it was the Lord; for "he did not yet know the Lord, neither was the word of the Lord revealed to him." But after Eli had instructed him what to answer if the call were repeated, saying, if he shall call thee, thou shalt say, "speak Lord, for thy servant heareth." Then he understood. But when the Lord called Samuel, he only answered, "speak, for thy servant heareth." The little fellow either forgot, or was scared out of what he was to say, and the Lord was not angry with him, neither will he be with you. If you have but five words to the purpose, they are of more value than thousands to no purpose. Say them and learn five more for next meeting. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." ii Tim. 2: 15. Study the scriptures, lay by a store of knowledge, and of the words of this life; improve your voice and language if they be deficient. A little oratory will help in your calling. "Covet the best gifts," learn lessons from everything. Do not be discouraged because you now feel you are wanting in all these, you know what a great man Henry Clay was in his calling. Hear what he says, "I owe my success in life to one single fact, viz: That at the age of twenty-seven years, I commenced and continued for years, the process of daily reading and speaking upon the contents of some historical and scientific book. The off-hand efforts were made, sometimes in a corn field, at others in the forest, and not unfrequently in some distant barn, with the oxen and horses for my auditors. It is in this early practice in this great art of arts, that I am indebted for the primary and leading impulse that stimulated me forward, and shaped and moulded my entire destiny. Improve, then, young gentlemen, the superior advantages you here enjoy. Let not a day pass without exercising your powers of speech. There is no power like that of oratory."—*Henry Clay.*

Observe, Clay calls speaking, *art of arts*, and says it must be learned. He tells us too, how he learned it, when his first hearers were oxen and horses. Afterwards however, the Senate Chamber was the place, and the learned of the world the auditors. Young brethren, take courage. Henry Clay began at twenty-seven years of age, daily to read a passage from some historical or scientific book, and then would speak upon it, in the field, in the woods, or in the barn, having trees, or oxen and horses for his hearers, and thus became one of the greatest of orators. So brethren, read daily a portion of scripture, and preach from it, let horses and oxen hear you, it will do no harm. The writer does not exaggerate when he tells you that he, when of the age Clay speaks of, preached such sermons by the hundred. Then go meet with the people, and speak to them "all the words of this life." And the Lord help you preach. Amen, and amen.

D. P. Sayler.

There is threefold death in the slanderer's tongue; it kills him who slanders, him who is slandered, and him who received the slander.—*Talmud.*

For the Visitor.

"It is Not Here as it Once Was."

Not long ago I heard a brother preach on the faithfulness of God in calling sinners. Of the many means the brother showed God in his faithfulness employed in calling sinners, I cannot particularize; I will notice only one of the many. The br. said, "While sickness and death are common to all, yet God in his faithfulness even employed these as a means by which he calls sinners, and referring to the man born blind, and the sickness and death of Lazarus, showed that in his faithfulness he may even create special cases as means by which he calls sinners." Being on a visit to-day, an incident was brought fresh to my memory again, which I think will bear a little testimony to his well established truths. A few years ago on a lovefeast occasion, four young persons were received into church fellowship by immersion. Among those four sisters was one I will notice; *she was an only child*; of her life I knew but little, except from meeting her in the Lord's house. Her seat was on the bench farthest back, and often do I imagine her there, delicate in health, innocent in countenance, winnig in manners, humble in appearance; she sat by the side of her mother a model of Christianity. Thus a few years our sister dwelt among us, but alas! death on the pale horse came in and seized her for his victim. Why thus quickly cut off? Surely the parent's hearts were sorely rent; was there no other could be spared better to pay God's decree just then? must this angelic form, a shining light here be taken? She was doing what she could to glorify God; *why deal thus with this only child?* When we look, however, at the unconverted father, who heard the sobs, and sighs, and groans of his dying child for him to turn to God, who thus besought the Lord, and embraced his word. *All is plain.* Can we not see God's love and faithfulness in calling him? though he must take our amiable sister, the parent's *only child* to himself to call the father into the followship of his Son, Jesus Christ our Lord. Our sister is gone; the father is called; how great the change, so great that when I to-day gave the mother goodbye, she sighed and said, "It is not here as it once was."

SARAH.

Smithburg, Md.

HOLINESS, NO. 3.

SOME SUGGESTIONS UPON THE MANNER OF ATTAINING UNTO IT.

We have already offered some remarks upon the signification, influence, and importance of holiness. And from its inseparable connection with our highest and most enduring interest, it is deserving of our first and chief attention, and no sacrifice and labor should be withheld that are necessary to obtain it. To know that a holy state is attainable, inspires us with hope and encourages us to make the attempt to reach it. Whatever is useful and good, and promotive of our real welfare, our heavenly Father has provided for us. It is true, he does not always gratify our curiosity, or satisfy our tastes. To do so, in many instances would render us more sinful, and consequently in the end more miserable. But

whatever promotes our usefulness and happiness, he freely and liberally bestows. And holiness does this in an eminent degree; and hence the apostle declares that "this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor." 1 Thess. 4: 3—4.

In seeking and striving for holiness, to render success certain, we would do well to remember that we are to look at it under two aspects, its negative and positive characters. By its negative character we mean the sinless character of the Christian; and by its positive character, the full complement or measure of all the Christian graces, and the observance of all the commandments of the Christian law, or faithfulness in our service to our heavenly Master. This distinction is recognized in the scriptures, in such passages as the following: "Wash ye, make you clean; put away the evil of your doing from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Is. 1: 16, 17.

There must then be made on the part of all who are striving after holiness, a strong and continual effort to suppress every motion of sin that manifests itself within us. The sinful propensities of our fallen nature may be subdued and kept in abeyance or under control, but while we are in the flesh, it is very doubtful whether those propensities will ever become entirely eradicated or rooted out of us. It is, however, a source of great encouragement to us to know, that by doing as the apostle has admonished us when he says, "mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry," Col. 3: 5, we shall greatly weaken the power of sin in our flesh; and in the course of time it may give us but little trouble. In proportion as our sinful appetites, lusts, or passions are gratified, they increase in power; and, on the other hand, in proportion as they are mortified and resisted, their power is diminished. We mortify our sinful members by abstinence and rigorous severity. The practice of fasting has an excellent effect in subduing our old man or sinful nature. Abstinence from food has a very great effect in reducing the strength of the body. And as the general strength of the body is reduced, so will be reduced its power over our higher or spiritual nature. And all who are anxious to bring their bodies with all their unholy connection into subjection, and to keep them under, as Paul was, and as all who aspire after a holy life should be, should not fail to make use of this excellent means of grace. If done properly and in faith, and from a sincere desire to make it subservient to our advancement in the divine life, it will be found very advantageous. It is true, fasting is not pleasant to the flesh, and for that very reason as indicated in our foregoing remarks, it will weaken the flesh by mortifying it. Then as the "flesh lusteth against the Spirit, and the Spirit against the flesh," it is evident the flesh must be brought into subjection to the Spirit, if we would be holy. And

much of our labor must be directed to this very thing, namely, the subduing of the remains of the carnal nature, which will require our attention while we are in this body. And such is the severity of this conflict, and the sacrifice that must be made, that none will strive for the mastery, but those who have a tolerably clear view of the prize at stake. And therefore we should remember that the mark to which we are pressing is *holiness*; that if this is reached, an incorruptible crown will be ours. The thoughts of the apostle in this connection are worthy of our close attention. When referring to the struggles of the candidates for victory and honor in the race or stadium, he says, "every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9: 25. How dishonerable it will be to the professor of Christianity, and indeed to all who have been enlightened by the gospel upon the consequences of a holy life, to be confronted in judgment by the heathen youth who has denied himself much, and contended hard for merely a corruptible crown while they would not do as much for an incorruptible crown—a crown of life, implying "glory, honor, and immortality." Then let us follow "hard after God" and *holiness*, and with our glorious Leader and heavenly Master, let us "endure the cross and despise the shame," that with him we may "set down at the right hand of the throne of God."

"My little children, these things write I unto you, that ye sin not And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2: 1—2. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleans us from all unrighteousness." 1 John 1: 9. As consistent Christian believers then, we must labor to cleanse ourselves from "all filthiness of the flesh and spirit, and to perfect *holiness* in the fear of the Lord." We must aim at high attainments and "covet earnestly the best gifts;" and if in our aspirations and endeavors we sometimes fail, we will then remember our advocate who intercedes for us, and we will confess our sins to God or man, or both, as the nature of the case may require, and then according to the promise we shall receive forgiveness. So we should not be discouraged, but each failing, with its pardon when obtained, will impress us the more with our own weakness and the sufficiency of divine grace, and make us the more humble and grateful. And thus we may make our failings, when we do fail, an advantage to us in our endeavors to attain unto a holy life. And

> "If we with candor own our errors past,
> And make each day a critic on the past,"

our deviations from the path of rectitude will be less frequent, and our peace of mind less disturbed by remorse. We must then watch with untiring vigilance, and pray without ceasing that we be not overcome with temptation, or have "our garments spotted with the flesh."

But we must proceed to notice the other feature in holiness that we designed saying something upon, and that is its positive charac-

ter. And by this we mean we must not merely be cleansed from sin, but perfect holiness in the fear of the Lord. This is the admonition of the apostle. We must have the temper, the disposition and feelings which characterize a holy character. "Let this mind be in you, which was also in Christ Jesus," says Paul. Phil. 2: 5. Thus we see that Christ is not only the means but the pattern of holiness. And the apostle Peter when referring to the previous promises of the gospel, says, "that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust. 2 Peter 1: 4. Here again we meet the idea of the two fold character of Christian character, *freedom from corruption* and a *partaking of the Divine* nature. Here we are presented with the sublime thought that we are to be transformed into the image of God's moral perfections, and are brought by the proper use of the precious word of God into a holy conformity to his Divine nature. This is the true type or pattern of the holiness after which we are to aspire, and which it is our distinguished privilege to enjoy.

As our present purpose is more particularly designed to offer some suggestions upon the manner of becoming *holy*, we shall pass to a thought contained in the last passage of scripture quoted, bearing upon the connection between holiness and the gospel, or upon the gospel as a means of producing holiness. We learned from the passage in Peter last quoted, that the promises of the gospel were given that we might by them be made partakers of the Divine nature. Now we further learn that the gospel is the power of God unto salvation to them that believe. Then if we believe and obey the gospel from the heart, it will have a power—a sanctifying power upon us. Hence Jesus in his prayer for the sanctification of his disciples used the following language: "Sanctify them through thy truth; thy word is truth." John 17: 17. We read 1 John 3: 9, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God." Whatever else this passage may teach, it surely teaches, that every one that is "born of the word of God that liveth and abideth forever," 1 Peter 1: 23, has planted in his heart an immortal principle which will exert a powerful influence in preserving him from sin and in prompting him to duty. Then as the word of God if properly used will be a very important means in promoting our holiness, the apostle has said, "Let the word of Christ dwell in you richly in all wisdom." Col. 3: 16. And this admonition should be strictly observed by all who are aspiring after holiness.

We pass from the gospel as a means of promoting holiness to faith. By this we understand such a firm belief and such clear and constant views of the great things and events revealed in the scriptures as will cause them to have the practical effects upon the mind that present realities have. "We see with our eyes that we are in a world where certain things are to be heard, felt, tasted, possessed, and enjoyed, and the effect is we *seek* them, and *live* by them. So if we open our eyes of faith we shall

see the spiritual things of the gospel, which are for the hearing, the tasting, the possession, and the enjoyment of our souls; and as we see them in their nature, relation, importance, &c., so shall we *seek* after them and *live* by them, the spiritual life of godliness."

Faith believes, and believes with confidence all that God has said. And what Paul says of himself every believer can say: "I worship the God of my fathers, believing all things which are written in the law and the prophets." Acts 24: 14. Faith in its higher developments is produced by the Holy Spirit as it is one of the fruits of the Spirit. Gal. 5: 22.

We shall now look at the Holy Spirit as another agent in promoting *Holiness*. The name itself of this divine character implies holiness. He is holy in all his operations, and in all the powerful influences that he exerts. Sanctification is attributed to him by the apostle in the following passage: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6: 11.

This divine character in promoting the believers's holiness or sanctification does this in various ways. Its presence necessarily exerts a holy influence. But it is said to be not a "spirit of fear but of power, and of love, and of a sound mind." 2 Tim. 1: 7. Then as it is a spirit of power, it imparts power to us both to do our duty and to resist evil; and thus it promotes our holiness both in its positive and in its negative character. The Holy Spirit's influence must not be overlooked in our desires and labors after holiness. Its presence is absolutely necessary to render us holy. One prominent cause of the low state of piety or holiness that so generally prevails among professing Christians is the fact that so little of the Holy Spirit is possessed by them. This important means then for rendering us holy should be highly prized and diligently sought. Our blessed Savior has given us much encouragement to seek this important help. He says, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke 11: 11—13. This precious gift then our heavenly Father will give to his children if they ask it of him. And when it is obtained, care must be taken that it does not leave us. Hence we have the solemn admonition, "grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Eph. 4: 30. It is grieved when we fail to observe the duties it has dictated in the gospel, or when we indulge in any thing that is therein forbidden.

As the Holy Spirit is to be sought by prayer, we pass to notice the exercise of prayer among the means that is to be used constantly and carefully in the attainment unto a holy state. As our article must be brought to a close, we cannot dwell to any considerable length upon

the subject of prayer. But we hope it will not be inferred that this means is not of great importance in attaining to, and in maintaining a holy life, because we here treat it with brevity. "Prayer is requisite to make every providence and every ordinance blessed to us; prayer is needful to make our particular callings successful. Prayer is the guard to secure the fort-royal of the heart; prayer is the porter to keep the door of the lips; prayer is the strong hilt which defendeth the hands; prayer performs every relation; prayer helps us to profit by every condition; prayer is the chemist that turns all into gold; prayer is the master-workman: if that be out of the way, the whole trade stands still or goeth backward. What the key is to the watch, that prayer is to religion; it winds it up and sets it going." The handmaid of prayer is watchfulness. Our Lord has joined them together and commanded us to "watch and pray." And however great the advantages of each are, the advantages of one cannot be fully realized without the other; therefore let them be kept together, and if they are properly used they will contribute greatly to the attainment unto a holy life.

Finally, to maintain a life of holiness we must have communion with God. This is made the distinguished priviledge of believers, and to attain unto holiness we must avail ourselves of this privilege. John says, "Truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1: 3. By communion or fellowship with God, is meant that close and peculiar connection or intercourse between God and the souls of believers, which brings the latter under the influence of the former, and begets such a state as causes an interchange or reciprocal exercise of views and feelings between God and the soul. This is both reasonable and scriptural. Men are so made that they can exchange with one another views and emotions, and this is done when they have confidence in each other, and when their minds are brought into close communion with each other. Similar results follow from the relation which exists between God and his believing people. And hence we have the following expressive language from God himself, "I will dwell in them and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6: 16. Similar to the foregoing are the words of Jesus: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23.

If we then walk with God as did Enoch, and talk with God as did Moses, and live and walk in the divine characters as did the primitive saints, and as our relation to them as expressed in the baptismal formula (we being baptized into the name of the Father, and of the Son, and of the Holy Spirit) warrants us in believing we may do, then the glory from them will shine upon our souls, and we shall feel the elevating and renewing power of their holiness, and sinful thoughts and feelings will lose their influence, and the soul will become "filled with all the fulness of God."

J. Q.

For the Visito

THE UNPARDONABLE SIN.

[*Continued from page* 5]

I have in as brief a manner as possible, endeavored to show how a person who has never been converted to Christianity, may commit *the unpardonable sin*, by publicly declaring that Jesus Christ was an *impostor*, and that the power by which He wrought the miracles which He did was not of God, but was of the powers of darkness, or of Satan To illustrate, I will here give an incident in my own experience. I once had a conversation with a man who was a professed infidel We were talking upon the subject of the authenticity of the Holy Scriptures. I was contending for the genuineness and divine origin of the New Testament Scriptures, while he (the infidel) was denouncing them, as being the works of cunning and designing, but wicked and corrupt men, and who were admirably calculated to palm off a grand imposition upon the credulity of the world. I asked him what grand imposition he alluded to. Why, (says he) "that Jesus Christ was the Son of God, a greater falsehood than which never came from the lips of man." I asked him why he did not believe it true He replied that the very absurdity of the thing itself was enough to convince any reflecting mind of the falseness of the declaration. Now, (he continued) just look at the case in a sensible light. Suppose a child should be born under circumstances similar to those under which Christ was born, and its birth should be attributed to the power of the Holy Ghost What would you think of such a case? Would you be very hasty in accepting it as true? Would you not reject it altogether? I replied, that, I should certainly regard such a case as not deserving one moment's consideration. But, says I, my friend, your imaginary case is by no means analogous to the one under consideration; you must remember that the prophets had prophesied concerning the birth of Christ for a period of upwards of three thousand years; that they had predicted how it should take place where, and when, and that all things were accomplished just as they had predicted; and further, if nothing else, even the works, and miracles, which he performed were sufficient to demonstrate clearly to the world that He was possessed of supernatural power. "Oh," says he, "I am willing to admit that he was possessed of supernatural power, but *it was the power of the devil.*" "Why just see," he continued, "what wonders and miracles those witches and wizzards in olden times were able to perform; the witch of Endor raising Samuel from the dead, some turning rods into serpents, others turning water into blood, and causing frogs to come up into their houses, &c. And it was by the self-same power that impostor performed the miracles which he did. He was nothing more than a mere man, and not a respectable one at that, being base born, and his mother, Mary, was a base woman." I feel myself shuddering, even now while I am sitting here and penning these horrible expressions of that ungodly man, and although it has been quite a number of years since I heard them, yet they are as fresh in my memory as though I had heard them but yesterday. This man, I believe, in this thing committed the *unpardonable sin*. He finally died a very violent death, and his spirit was summoned instantly before that God he had so often insulted.

I would like very much, if I did not fear of trespassing upon the patience of my brethren and friends, to endeavor

to show, in the next place, how persons, after they have been truly converted to Christianity, may commit "the *unpardonable sin*," and be finally lost.

The apostle Paul says, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Now we observe two important points in this declaration of the apostle. First, that we must have *received* the knowledge of the truth, and, secondly, that we must sin *wilfully*. First, then, we must, as Job says, "know that our redeemer liveth." We must have experienced what David says, "He has taken our feet out of a horrible pit, out of the miry clay, and placed them upon a rock." We must have felt the love of God shed abroad in our hearts. We must have felt the blood of Jesus Christ applied to our diseased, and sinsick souls. And, in short, we must have had perfect *knowledge*, that God for Christ's sake, has pardoned all our sins; and as the apostle says in another place, we must have been "enlightened, and have tasted of the good word of God, and of the powers of the world to come, and have been made partakers of the Holy Ghost;" all of which must have been demonstrated so clearly, and so forcibly, to the mind, that there is no possibility of being deceived, or mistaking its effects, so that it amounts to positive *knowledge*. Then if we sin wilfully after having been thus blessed with such unmistakable proofs of the goodness of God in our salvation, there remaineth no more sacrifice for sin, if they fall, "seeing they trample under foot the Son of God, and counted the blood wherewith they were sanctified an unholy thing, and do despite to the spirit of grace."

Now I believe, according to my understanding of God's word, that when a person has thus been truly converted to God, as we have seen in the above description of a Christian, and has witnessed a good confession before many witnesses, and has solemnly declared in the presence of God, of angels, and of men, that he accepts of Jesus Christ as his sacrifice, of his death as the means of his atonement and justification, and of his blood as the means of his purification from sin, and of his Holy Spirit as the means by which he is sanctified, or consecrated to the Lord, and should again become entangled in "the weak and beggerly elements of the world," and thus become luke-warm in the discharge of his religious duties, and keep growing colder, and colder, until finally he becomes perfectly indifferent in religion, and goes back into the world, and when interrogated upon the subject, publicly declares that there is no reality in the religion of Christ, and even makes sport of the sacred things; I say I do believe all such are guilty of the unpardonable sin—that sin which the apostle John says is unto death.

JESSE CROSSWHITE.

"FOR JESUS' SAKE."

BY W. S BELL.

We love him because he first loved us and we serve him because he first served for us We are christians now in consequence of his love and service for us. There are many reasons why we should obey the will of God but none so potent as that embraced in the words, "For Jesus' sake." It was by the love of Christ that our hearts were melted, and we constrained to yield to the ministry of his grace. It was from drinking at the fountain of his divine fulness

that we were enabled to rejoice with joy unspeakable and full of glory.

Why do we love and labor in the cause of religion if it be not for the love we bear him who first loved us? It is possible that we may try to be Christians from the lowest motives. Many an act, which to the world appears fair and good, is, in reality, the result of a selfish purpose. Sometimes mere habits lead us to the outward performance of worship. Some feel that they must be connected with the Church because it is respectable. Multitudes travel in the path of outward duty from the most sordid and unspiritual motives. The fire never burns in such hearts, love never sparkles in their eyes, because they are under law, and not under grace—under Sinai, and not under Calvary.

To be a disciple of the highest style, our motives must be of the most spiritual order—love for Christ. We call to mind the mutual love of Damon and Pythias—was their love for each other as high and pure as our love of the Savior? Unless we seek him by spiritual service, we will be unable to bear the burdens of life. Let the soul feel and believe that "for me the Savior died," and there will be a constant joy and support. Am I afflicted, and shall I not, with the wondrous cross before my eyes, bear it patiently, if not cheerfully? Am I persecuted for righteousness' sake, and shall I not endure it "for his sake" "that endured such contradiction of sinners" "for my sake?" Can you, dear disciple, follow the Master? Can you bear, Christ-like, to be mocked, persecuted, and spit upon? Have you learned how to suffer for him? Has your close adherence to Christ enabled you to see the fingers of His providence guiding all the threads of your life? Do you truly feel that all things work together for good to them that love God?

This, then, is the key to wind the spring of our lives with—the love of Christ. With Paul, then, we may say, "For me to live is Christ"—to labor in his vineyard, to suffer his afflictive dispensations—all, all shall be done or suffered "for Jesus' sake."

THE ACCUSED STEWARD.

CONTINUED FROM PAGE 48.

"And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Luke 16: 9.

In the preceding part of our remarks upon this text, we have merely noticed, (as the reader will observe) the language of the parable and the first part of the 9th verse. We will now call the attention of the reader to the latter clause, commencing with the words, "that when ye fail they may receive you into everlasting habitations." In noticing this language, you will observe, that the Savior prophetically reveals to his disciples that they should fail. And this we behold as the foundation of a new resolution, namely, the calling of the Gentiles. In speaking of a new resolution, we do not wish to convey the idea that it was new to the mind of the Savior, but that it was new to the disciples; a parallel to the resolve of the steward spoken of in the parable when he said, "I am resolved what to do." This seems to have been the first intimation that the Savior gave to his disciples of the coming in of the Gentiles. We find that when he first sent them forth to preach, he says, "go ye not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost

sheep of the house of Israel." The phrase, "when ye fail" as here expressed, appears to convey a two-fold meaning; first, its literal meaning; second, its figurative, when ye die. And in order to make our subject clear, we wish to notice it in both respects.

As the Savior was rejected of those to whom he come, he knew that his disciples also would be rejected, for he says, "it is enough for the disciple that he be as his Mastsr, and the servent as his lord; if they have called the Master of the house Beelzebub, how much more shall they call them of his household." Matt. 10: 25. And again, he says, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Therefore knowing, as the Savior did, that his disciples would be rejected, and fail among the Jews, he desired that they should be wise, and make preparations against the evil day. Hence, he says, "make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." As many of our readers may fail to understand the idea which we wish to advance, to such we would say, that Christ came to establish a kingdom in the hearts of the children of men; that he came "to seek and to save that which was lost." And those hearts that are willing to receive that kingdom, and be steadfast, become "everlasting habita tions." For "he that believeth in the Son hath everlasting life." And again he says, "Whosoever receiveth you, receiveth me, and whoso receiveth me, receiveth him that sent me.

Hence we infer that the *language* of our text was given as a foreshadowing of the coming of the Gentiles. And yet we must acknowledge that the disciples did not seem to have understood it at that time, so strong were their prejudices against the Gentiles. For we find that even after the Savior had given his final commission, "go teach all nations," it was necessary that Peter should behold a vission, and go to the house of Cornelius in order that he might know that "God was no respecter of persons," and that the unrighteous or Gentile world were to become the friends of the disciples of our Lord, and that his kingdom would be established among them, and that they would belong to that great multitude which John saw, and which "no man could number, of all nations, and kindred, and tongues," they which come "out of great tribulation; they which sing a new song, "saying thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

What joyous anticipations must fill the breast of every true Christian, when he contemplates the glorious hope of one day being permitted to join that happy throng and throughout the ceaseless ages of eternity, commingle with loved ones that have gone before! Who would not be willing to lay aside every hindrance, and follow in the footsteps of the Savior. For in, and through, and by him we have this hope in all its fullness. He went about doing good. His was not a religion of pomp and ceremony. No bright spear shone along his pathway. No banner floated over him. But in his path lay the sick the lame, the leper, and the blind. And at his voice and touch they were healed. These were the trophies that accompanied the lowly one of Nazareth. He reared no decorated shrines. He lighted no silver censers. He built no polished temples of ivory and gold

But he erected a broad temple of Spiritual worship, and in it the smiles of the forgiven were around him as his tributes of honor. Among his teachings, he spoke of love for the brethren; told of the good Samaritan, and his injunction was, "go and do likewise."

Therefore, may we all go forth in the discharge of every known duty; be faithful in all things, for "he that is unjust in the least, is unjust also in much." Let not pride hinder us from going to those that are poor, miserable, and unrighteous. Let our conduct towards them be as becometh good Christians, for thereby we may make them our friends, and cause them to turn from their unrighteousness, to the worship of the true and living God. And, finally, in the consummation of all things, if we have faithfully discharged our duties in this life, we may be received by them into everlasting habitations.

GEORGE WHIPPLE.

Pierceton, Ind.

FAITH, HOPE, VICTORY.

"Faith worketh by love," says the apostle. It is a principle of God's government that love must urge us to every duty; and for every relation of life there is an affection. Look at that young woman. A little while since, she seemed only to live for herself, for pleasure and admiration. No rewards could have bribed her to self-denial, retirement and watchfulness. But follow her now to yonder shadowed room. She is beside the cradle of her babe. She has forgotten the world. Her world is in her child. The babe is sick. Fever has breathed upon it. It has lain for weeks hovering between life and death; but the changed girl is there, unwearied by day, sleepless by night. The babe grows. He is a wayward boy, a disobedient and profligate youth; but though all cast him away, the mother's heart yearns over him, pities him, pardons him, loves him still. Why? What reason has she? What has thus changed her whole nature? The love that grew with babe in her heart, and was born unquenchable with his immortal life. Now, my brethren, this is the powerful charm by which faith does its work in the Christian's transformation. When God converts a sinner to his service, he inspires him with love. The love of Christ constraineth him to live not to himself, "but to him who died for him and rose again." It is the remembrance of Christ, his best, truest, most faithful friend, which prevails in his heart over the world's temptation to sin. How can he sin for his own pleasure, when Christ, whom he loves above all others, died to save him and make him holy?

Hope is the child of faith. The Christian believes in an eternal heaven, and therefore he hopes for it. What were we without hope, the nerve of enterprise, the soul of patience, the cordial of the sick! The sailor braves for it the storm and the wave; the merchant ventures for it his wealth and his name; the student gives for it his long and anxious nights.

The Christian hopes, and when the world tempts, and his evil nature incites, and the devil flatters, he looks upward to Jesus, where he sits at the right hand of God. "A little longer," he says, and the struggle will be over. My sorrows shall fly away before the eternal morning; and the crown, the palm, the harp, and the smile of God shall be mine." He believes the promise of his Lord. He has a hope of the better, the nobler, the more enduring. His faith has overcome the world.

Thus is the Christian's life a fight;

but he struggles manfully, courageously, cheerfully and confidently. He knows that God is with him. He knows that God will help him. He knows that God will give him the victory.

His fight is onward, still urging forward his march, through ambush and ranks of open enemies, until he reaches the grave, and bows his uncovered head to him who i the resurrection and the life. Angels have watched him through all his difficult career, though he has seen them not. Now they hover within his dying sight. He seizes the omen. "Victor" he cries as he gives up his breath. "Victory!" shouts his guard of heavenly friends, as they bear upwards his exalting spirit from the world he has overcome. "Victory!" respond the keepers of the everlasting gates, as they fling wide open and uplifted the portals of the skies. "Victory!" "Victory!" "Victory!" is heard in thundering acclamations, as he passes through the shining ranks towards the inner circle around the Lamb that was slain, and kneels at his feet. "Blessed art thou for thou hast overcome!" pronounces the King of the Church, and crowns him with leaves from the tree of life Now heaven is hushed to hear the voice of their ransomed brother and clear and reverent, and joyful is that voice, as he casts from his head the crown at his Master's feet, and cries, "thine be the praise my Lord and my God. Thy faith hath given me the victory. I have triumphed in thy name." Then burst from countless armies of souls redeemed like him, floods of praise, loud as the many waters. "Thanks! Thanks be to God who gave us the victory through our Lord Jesus Christ."

Faith, hope, and charity, the essence of true religion.

SILENCE.

Looking back through thousands of intervening years, before the dawn of Creation's morning, we see eternal silence reigned supreme. The mind almost sinks before the dread thought—silent—silent, until the voice of God moved over the waters and awoke the echoes throughout space. It said "Let there be light," and forthwith light sprang up and by its side came life and sound. breaking up and scattering far and wide the spectral ghost of silence.

If you have ever stood on a rocky cliff, and gazed far away on the unbroken mountains, and lent yourself to the awful fascination of silence until the soul felt like bursting its clayey confines you can realize how powerfully it enchains and lures the spirit from itself. It seems as if standing on the confines of another world whose inhabitants have long forgotten the language of sound.

But there *is* a place over whose portal is written "Silentio," "Silentio;" it is the City of the Dead. They who go there for rest find it wrapt in night, and hedged about with a hush, that appals all but the Christian's heart—he looking away, beyond the "valley and shadow of death," sees life and light and joy and halleluiahs rising in the resurrection morning, chasing darkness, death and silence to the realms of despair.

Looking forward to the end of time, John the Revelator recorded a silence in Heaven for the space of half an hour after the opening of the seventh seal. Ah! the scenes about to follow were too terrible for even angel vision, and a hush as of death fell on that heavenly throng. Methinks a pity, half human, half divine must have moved them, for earth in her last agony.

LAURA.

SUCCESSFUL PASTORS.

Every minister will be successful, we believe, who has one member in his church given to constant prayer for his success. We would that every pastor had just one friend who never ceased to bear him and his work to the throne of grace, and to supplicate for the gifts of the Holy Spirit following his labor, and giving his preaching power! Let facts such as the following speak:

"Mr. Finney tells of a pastor who was constantly successful—enjoyed a revival every year for twelve years, and could not account for it—till one evening at a prayer meeting a brother confessed that for a number of years past he had been in the habit of 'spending every Saturday night, until midnight, in prayer for his pastor the next day.'—That explained the secret, in part, at least. Such a man praying would make any ministry successful. The great John Livingston, of Scotland, once preached an ordinary sermon with such power and success that five hundred were converted under it. But it was after a large company of Christians had spent the whole previous night in prayer for that object."

The Family Circle.

TWO WAYS OF LOVING.

There are two ways of loving children. Some men and women have hearts so framed that they are easily attracted to a child who is remarkably handsome, or very bright, or particularly docile. These people have an impression that they love children. It is a great mistake. No one loves children whose heart does not warm toward a child *as a child*, without waiting to find out whether it be especially intelligent, or handsome, or docile.

You are walking along the street, and see approaching you a woman bearing in her arms a baby. You suppose it to be a baby, though all you can see is a soft fleecy bundle, with a long white trail, two little red or blue worsted arms, and a great mass of lace and ribbons on what appears to be a head. Now, do you begin to love that baby as soon as you see it? and do you feel an impulse, while it is yet two blocks away, to take the little creature in your arms? "No," you say; "I wait till the child is brought nearer, that I may see whether it be pretty, clean, and good-natured." Very well; then you do not love children.

It is the same with the love of mankind. If you truly love your fellowmen, you do it not as a matter of personal choice or approbation, but from an instinct of the heart. It must be a love that flows in the blood, beams in the eye, speaks in the kindly voice, and spreads itself like the atmosphere, wherever it goes. Such love, however beautified by breeding and refinement, may yet spring up essentially the same in the roughest heart. It belongs to the great primal forces of nature, indeed, and is kindred with the same great central heat which makes the earth warm for its buds, and the lair of the tigress for her cubs, and the heart of the poor Irishwoman or negress for her dirty darlings.

After all our refinements of culture, there is but one thing that really ennobles life or makes it worth living—to love mankind.

Not to look at men critically; to go about pulling the wires of these fine machines till they jerk and wriggle; to analyze them till they bleed; to pose them and paint them as if they were mere lay-figures.

Not to love the noble and beautiful,

whom it is easy to love; nor to love only children, universal pets; but to love the ignorant, the brutalized, the base; to love the worst of them, as the mother loves her boy when he is picked up drunk in the street, and she sees him foul, debauched—his once pure breath repulsive with whisky, the curls she kissed in his babyhood now soiled from the gutter—no matter, still her child. *This* is to love as mothers love.

Men often amaze us by the inconsistency of their virtues. Let a man be run over in the streets, and the publicans and harlots go to befriend him, as readily as the decorous and respectable. The gambler and the bully have their code of honor; the moral sentiment must have an outlet somwhere. Nevertheless, it is not for these incidental and outlaying virtues that we must love mankind; nor for the most perfected consistency of virtue. As soon as we begin to do that, we wrong the human heart that beats within us. It is easy and pleasant to love the good; but it is a cold and narrow heart which loves them only. Does the mother love her child for his virtues? Did Jesus Christ love mankind for its virtues? As the sun shines on the evil and on the good, so man must love his brothers with a larger love than this, if he expects to aid them. It must be a love like mother's love—founded on the deep sympathies of a noble heart, trained by time, and only strenthened amid disappointment. It must be a love before which words are weak, and conventionalisms are dust—a love that is heart-warm, blood-warm, that does not merely think well of mankind, but loves them because they are men, just as we love children because they are children, aside from their merits and in advance of their solicitations.

Home Politeness.

Should an acquaintance tread on your dress, your best, your very best, and by accident tear it, how profuse you are with your "never minds—don't think of it—I don't care at all." If a husband does it, he gets a frown! if a child, he is chastised.

Ah! these are little things, say you! They tell mightily on the heart, let us assure you, little as they are.

A gentleman stops at a friend's house, and finds it in confusion. "He don't see anything to apologize for—never thinks of such matters—every thing is all right"—cold supper—cold room—crying children—perfectly comfortable.

Goes home, his wife has been taking care of the sick ones, and worked her life almost out. "Don't see why things can't be kept in better order—there never were such cross children before." No apologies except away from home.

Why not be polite at home? Why not use freely the golden coin of courtesy? How sweet they sound, those little words, "I thank you," or "You are very kind." Doubly, yes, thrice sweet from the lips we love, when heart-smiles make the eye sparkle with the clear light of affection.

Be polite to your children. Do you expect them to be mindful of our welfare. To grow glad at your approach? To bound away to do your pleasure before your request is half spoken? Then, with all your dignity and authority mingle politeness. Give it a niche in your household temple. Only then will you have the true secret of sending out into the world really finished gentlemen and ladies

Again we say unto all—be polite.

THE THOUGHTLESS MOTHER.

"Mother," said a delicate little girl. "I have broken your china vase."

"Well, you are a careless, troublesome little thing, always in some mischief; go up stairs and stay in the closet till I send for you."

And this was a christian mother's answer to a tearful little culprit who had struggled with, and conquered the temptation to tell a falsehood and screen a fault.

With a disappointed, disheartened and saddened look, the child obeyed, and at that moment was crushed in her little heart the sweet flower of truth, perhaps never again in after years to be revived to life.—*Selected.*

Youth's Department.

IS IT SAFE?

Is it safe to use tobacco? I asked some boys that question, they looked at each other from the corners of their eyes, and some of them blushed, and some laughed. Only one manly little fellow spoke up and said, "No, ma'am."

"Why not, Georgie?"

"Because, ma'am, it is poison."

"Do you consider that a sufficient reason, my boy?"

"Well, I should if it was a y thing else. f I am told a thing is poison, I do not put it into my mouth, of course not."

"Well, Georgie, I wish all boys were as sensible. But can you tell me how it happens that men do use it, and still live on to advanced age without ever being hurt by it?"

"I don't know, indeed; but if they do that, I suppose it gives me no reason for taking a poison into my own mouth."

"Very well put, indeed, Georgie; 'if they do that' Medical men say that no one uses tobacco without being hurt by it Some of it will pass into the stomach, and like all other poisons, it will do harm. It is the poison in tobacco that makes the boy sick when he takes it The stomach feels the poison, and tries to throw it off If it cannot do that, the poison may kill, and sometimes does. But if it is thrown off, or if only a little reaches the stomach, it may not kill all at once. If it is taken again and again, the stomach becomes less and less able to resist it. It passes into the blood, and after working various mischiefs, is partially thrown off through the lungs and the pores of the skin giving that odor which is peculiar to tobacco users."—*S. S. Advocate.*

Queries.

AN INQUIRY ON BAPTISM.

Br. Quinter, have we any historical testimony extant, by which we can form a tenable idea how the ancients observed the order of burying their dead, *as to laying them on their faces or backs?* In my small collection of works, I can find none; hence I wish you to inform us of the fact through the *Visitor*. I remain your br. in the Lord.

J. M.

Urbana, Ills.

Answer.—Among the ancients there was no uniformity in their modes of burying the dead. They had various modes as will be seen from the following extracts. These are taken from a work on the different customs of burying the dead, written in French by Monsieur Murret, and translated by P. Lorain.

FUNERAL OF THE TURKS, p. 57.

"As to their way of burying, it is no less singular. They wash the corpse, and shave its hair off; they then wrap it in linen cloth, which they have besprinkled with soap-suds, and afterwards with rose-water; and thus lay it down stretched out at length in a coffin, (which they expose to the view of all comers, in the entry of their house) not lying on its back, or belly, but on its right side, with the face turned to the South, as if looking towards Mecca."

FUNERAL OF THE GRECAINS, pp 14, 15.

"The same law-giver (Demetrius Phalereus) ordered that no other monument should be erected over the place where the corpse was interred, than a pillar of three cubits height, or an urn of the same dimensions, and that the face of the dead should be turned towards the East. Nevertheless, this custom was not alike observed throughout Greece, for the inhabitants of Phoenicia laid the dead with their faces Westward; and those of Megaria, buried them with their faces downwards; and in this manner it was that Diogenes would be buried; he giving his reasons for it, that seeing all things were (according to his opinion) to be turned upside down in succeeding ages, he by this means should at last be found with his face upwards, and looking towards heaven."

FUNERAL OF THE AMERICANS (Indians). p. 100.

"Most commonly they buried the dead; and some of them placed them sitting upright in their graves, leaving with them some water, bread, salt, and fruits, together with the weapons they used in their life time."

Correspondence.

SCENERY HILL, PA., February, 1869.

Dear br. James: It may be some satisfaction to you, and the readers of your valuable Periodical, the *Gospel Visitor*, to hear from me again. I recently visited the brethren in the Eastern counties of Ohio, viz., Columbiana, Stark, and Trumbull. I left home on the 19th of Jan. Arrived at Bayard Station on the P. and C. R. R., on the 20th, where I was met by br. Aaron Shively, who conveyed me to the meeting the same evening, in the meeting house near br. John Nicholson's. We had meeting in the forenoon and evening, until Friday forenoon. We then went to the brethren's meeting house near Reading. Had meeting forenoon and evening until Monday night. Br. D Peck, of Stark county, joined us on Saturday, and remained until Monday noon. The meetings were largely attended. During my stay at this point, I had the pleasure of visiting sister Sarah Connel, (formerly Sarah Quinter), and old mother Quinter. Their presence brought a reminiscence of past pleasures enjoyed in the worship of God, in Fayette county, Pa. May God bless us, and keep us all faithful. On Tuesday, and Tuesday evening we spoke in the M. E. house, in Freeburgh to a large audience. On Wednesday we were taken to br. Peck's charge in Stark county. Held meeting forenoon and evening until Friday A. M. I enjoyed my visit very much. After dining with br. Daniel Clapper, one of the ministers in that congregation, I was hurried along in private conveyance some fifteen miles, in the afternoon to Minerva, spoke in the evening in the Disciples' House, to a very attentive audience. Saturday evening, Sunday, and Sunday evening, spoke in the Liberty Meeting house, near br. Martin Shively's. On Monday morning was taken to Moultrie Station where we took the cars for Columbiana. Arrived in Columbiana in company with br. L. Gross, and John Clement, ministers in

the Georgetown congregation. Dined with our esteemed old br. Henry Kurtz. After dinner were taken to Mahoning meeting house, where we met evening and morning until Wednesday A. M. In the afternoon was taken to Columbiana, where, in company with br. and sister Kurtz, we spent the evening in the family of sister C. A. Haas. Then taking the 11:39 Express. I was soon in Pittsburgh. Then at 5:30 A. M., took stage for Washington, and arrived at home at 3 P. M. Found all well. Thanks to God for his mercy. I added many names to "the names I love to remember." May God bless the brethren, sisters, and friends who were so benevolent and kind to us is my prayer. Amen.

JOHN WISE.

News from the Churches.

Dear Brethren—Editors of the *Gospel Visitor*. As a little item of church news, and also for the information of the ministering brethren, I would say that there is a small organization of the brethren 8 miles Northwest of Pontiac, Livingston county, Ills. There is a young brother moved in there by the name of Jonathan Swihart, from Ind. And br. John Garber of Lasalle county. They are the ministers. The members are somewhat scattered, and they have many calls for preaching, and much need the assistance of some minister. Now brethren, who will volunteer to go to their assistance and help do the good work? The prospects for a church are fair at present. There has been some 13 or 14 baptized there the past summer and fall.

There are also some 12 or 13 members in Putnam county, without a preacher. There have been 6 baptized there the past summer. These members are some 40 miles from a church and need help. No doubt if some faithful minister would move there, he might do much good, and soon have quite a church. There has been much said through the *Companion* and *Visitor* on the importance of missionary labor, and it has been well said, but not much of the work has yet been done. Now brethren, who will come over into Macedonia and help us? From Springfield, north to Lee county, some 200 miles, there are only two or three small congregations of Brethren, and thousands of people that never heard one of our brethren preach. Brethren, think of this and come. Your br. in Christ. JAS. R. GISH.

Secor, Woodford Co., Ills.

J. Quinter—Dear br. in the Lord: As I gave you a little sketch in my last, of our meeting at Baker's, I will here say two more souls were received into the fold a week after that meeting had closed. And as some of us thought that we should have a similar meeting at Mohler's M. H., (which is in the lower end of our district), we wrote to several brethren to come and labor for us. The time we had chosen was the 22nd of January. On the same evening br. D. P. Sayler of Md., came, and we commenced the meeting. On the 23rd br. D. Good come. And on the 25th, br. Archy Van Dyke, and on the 27th, br. S. Longenecker. The meeting seemed to grow in interest. In the beginning, br. Sayler said, he thought the congregation was middling hard. But about the third or fourth meeting, the people's hearts began to soften, and many tears were shed. The brethren all left the first week except br. Sayler. And on the 2nd inst. we had the pleas-

ure of baptising nine penitent believers. But by this time others had become very tired of sin, and knocked for entrance, and on Lord's day the 7th, thirteen more were received, making tweenty-two during the last meeting. The oldest was 72 years, and the youngest in his 13th. So twenty-nine souls were obedient to the faith since the commencement of our meeting at Baker's and others are coming. Br. Sayler was present during twenty-six meetings, and spoke first, twenty times. Although the engagements were only for ten days, we thought it good for him to stay longer, which he did, and preached the last sermon on the evening of the 7th. He was then taken to Bridgeport next morning, where he took the train for Baltimore. We hope he reached home safely the same evening. May God bless him with our other dear brethren, that are willing to spend and to be spent for the good of souls. May they receive souls for their hire. Upon the whole, we think the meeting was very edifying. Some of the members who seemed cold and indifferent, are aroused to a sense of duty, and many hearts were made glad; and many thought of their ways, and some at least are making haste to do the commandments. Our meeting was well attended, we having been favored with good roads and pleasant weather. We had also very good order all the time, and as we were frequently asked, "have you a mourner's bench?" we said no. And should any of our dear brethren enquire, "have you adopted some new measure?" We answer, no, nothing but what we have a precedent for in the book of God.

MOSES MILLER.

Mechanicsburg, Pa.

VERMILLION BRANCH,
Livingston, & Lasalle Co's Ills.

My dear brethren and sisters: When we read the church news in the *Visitor*, it is always encouraging to me, and doubtless to all others. I therefore thought I would say to our dear brethren and sisters who read the *Visitor* that the ark of the Lord at present is moving forward among us. We have a little church here which was organized in October last, which now contains thirty-six members, fourteen of which were lately added to the Lord by baptism. The indications are still very favorable. We have two speakers and one deacon. Our district is large, and the members are scattered, and the calls for preaching numerous. It is the desire of our laboring brethren that ministers should frequently visit us and preach for us. We have a good country, and land is reasonable. There are plenty of good farms for sale. All brethren wishing to move to Ills. will call and see our country. Our prospects are bright. Brethren call and see us. From your unworthy servant,

E. B. DALE.

Dear br. Quinter: I have just returned from a series of meetings the brethren held in the lower Cumberland Church, Cumberland county, Pa. where I labored with the brethren sixteen days. During the last week the brethren immersed 22 believers. And as some brethren think it out of order for the brethren to make such efforts, I think a few of the many incidents which occurred there, might cause such to reflect. First, I will say, we met sometimes morning and evening, some few days in the evening only; opened and closed the meetings by singing and prayer, and preached nothing but the gospel of Christ as the power of God unto salvation to all that believe and obey it. But I will here say, at first the congregation seemed as indifferent

and hard as any I ever preached to, and not until the fourth sermon was there any sign of yielding. One br told me that he thought he had not time to attend meeting in the day time, but would do so at night. *At first he did so*, and being one day in his barn at work, a deep gloom and horror came upon him so that he could not work, and there in his barn he must go on his knees and pray to God for relief. After that he had time to attend all the meetings. Another old and much respected friend, in the 73rd year of his age, could see his wife, and a large family of children go into the church, and one son elected to the ministry, without being brought to the obedience of the faith, but when sitting under the hammer of God's word which breaks the rock to pieces, he must yield, and he was immersed, and when bidding him a last farewell, he said, *I feel good*. Another, father and mother worthy members, having two children, son and daughter, the son married and from home, the daughter single at home, the mother being in delicate health, could not go to meeting on Lord's day, distant eight miles, the father and children went. The mother concluded to spend the day reading and praying, and by chance she read the words of the Savior, "whatsoever ye ask in my name, that will I do." Her faith was strengthened, and it being just about the time preaching would commence, she asked God in Jesus' name that his word might find way to to her children's hearts. That day their hearts were opened to the truth, and on the next Lord's day, they were immersed. Another, a young woman born and raised in Lancaster city, and married to young merchant doing business in a town near where the brethren preached the word. The circumstances under which she lived made her perhaps a little more dressy than some others. The word of salvation, however, found way to her heart, and she went to her room to pray to God, but could not kneel down before the Lord in her *hooped skirt*, although she had kneeled in them perhaps hundreds of times before, but she said to me, "I found the road was so narrow I could not dare to ask God for anything in them."

Brethren, do these incidents look like mourners' bench religion? Do you not see the mighty power of God's word? and do you not see the great propriety to strike the sinner many blows with it in quick succession to break the rocky heart to pieces? I once saw a strong Irishman approach a rock too large to be moved out of a railroad cut with a forty pound sledge. The word of the prophet which speaks of God's word being as a hammer which breaks the rocks to pieces occurred to my mind, and I watched his movements, and counted his blows, and when without moving a foot he struck the rock the fortieth blow, the rock fell into three pieces. Brethren, when will wisdom take the place of prejudice? God help us, I pray in Jesus' name. Amen.

D. P. Sayler.

NOTICES.

The District Council of the Eastern District of Ohio, will be held, the Lord willing, with brethren of the Tuscarawas Church, Stark county, in their meeting house, (called Zion Church), nine miles south of Canton, on the second Tuesday before Pentecost, which is May 4th 1869. Resolved to meet at 9 o'clock A M. Those coming by railroad are requested to give notice in due time in order that the brethren can provide conveyance, to and from said meet-

ing. Canton is the station to stop off at. All communications to be addressed to Eld J K. L. Swihart, Massillon, Stark county, O.

By order of the Church.

CONRAD KAHLER.

Jan. 22, 1869

VALLEY FURNACE,
Barbour Co, W Va.

Dear brethren—Editors: Please say in the *Visitor*, the District Meeting in W. Va, Barbour county, will commence on Friday, the first day of April. We extend a general invitation to brethren going to Y M, to stop with us. The nearest station is twelve miles. If any wish to stop with us, please inform Elias Auvil, or Simeon Keiser, Valley Furnace, Barbour county, W Va. Thornton Station is the nearest. Brother Hansaker has a special invitation to be with us at that time

ELIAS AUVIL.

Notice to the brethren going to next A M., in Va—Dear brethren: I have made arrangements with the Baltimore & Ohio R. R., for all the *members* who have been in attendance, and have paid full fare going, to be returned free of charge. I also made the same arrangement with the Cumberland Valley R R, from Hagerstown to Harrisburg. But in consequence of the arbitrary demands of the Northern Central, I have rejected that road, so all the brethren coming by Pittsburgh, must at Harrisburg, take the Cumberland Valley road to Hagerstown, and there strike the B & O road. You will pay your fare going, and ask no questions, and at place of A. M., you will procure a return ticket from me or my agent. Some brethren will attend to arrange with the Pa Central. And the Va brethren are hereby requested to arrange with the Alexandria & Orange R. R, and the Va & Ten. road, as my arrangement only reaches to Washington City, D C., east, and west as far as Columbus Ohio.

D. P. SAYLER.

Our District Meeting will be held on the 7th and 8th days of May, in the Beaver Creek Church, Rockingham Co., Va. The brethren going to the Annual Meeting through the Valley are invited to be with us as they have plenty of time.

By order of the Church.

JACOB THOMAS.

A Request.

An invitation is given to the brethren going to the Annual meeting next spring, to come over into Franklin Co., Va., and preach for us. As we are a little off the R R, we are often neglected by the brethren, but we shall be glad to have them visit us.

ABRAHAM NAFF.

BACK NUMBERS.

We are sometimes asked whether subscribers can commence any time within the year, or with any number of the volume. We reply, they can. But we would always recommend that they commence with the beginning of the volume, when back numbers can be supplied, at whatever time in the year they send in their subscriptions. Subscribers should preserve every number of the "Visitor" and at the close of the year have them bound; and if this is done, it is desirable to have the complete volume. We are always willing to supply missing numbers when we can do so

In opening our new books at the commencement of the year, some errors are very likely to occur, and some of our subscribers may not get their 'Visitors' as they should do. We are always sorry when such occurrences happen, and try to avoid them. Our friends will please inform us when there is any failure, and we will with pleasure correct all mistakes.

POETRY.

The Christian Mourner's Prospect.

The hour, the hour, the parting hour,
That takes from this dark world its power,
And lays at once its thorn and flower
On the same withering bier, my soul!
The hour that ends all earthly woes,
And gives the wearied soul repose,—
How soft, how sweet, that last, long close
Of mortal hope and fear, my soul!

How sweet, while on this broken lyre
The melodies of time expire,
To feel it strung with chords of fire,
To praise the Immortal One, my soul!
And while our farewell tears we pour
To those we leave on this cold shore,
To feel that we shall weep no more,
Nor dwell in heaven alone, my soul!

How sweet, while waning fast away
The stars of this dim world decay,
To see, prophetic of the day,
The golden dawn above, my soul!
To feel we only sleep to rise
In summer lands in fairer skies,
To bind again our broken ties
In ever-living love, my soul!

The hour, the hour, so pure and calm,
That bathes the wounded soul in balm,
And round the pale brow binds the palm,
That shuns this wintry clime, my soul!
The hour that draws o'er earth and all
Its briars and blooms, the mortal pall,—
How soft, how sweet that evening-fall
Of fear, and grief, and time, my soul!

OBITUARIES.

Died Jan. 4, 1869, in the Yellow Creek congregation, Stephenson county, Ills., br. WILLIAM FINKENBINDER, aged 49 y. and 1 m. leaving a kind companion—a sister—and nine children, and numerous friends to mourn their loss. Funeral services by C. Long, R. Badger, and Allen Boyer.

Departed this life December 29, 1868, in Eagle Creek church, Hancock county, Ohio, our much beloved brother FRANKLIN J. BOWERS, in the 32nd year of his age. He was in delicate health for the last 18 months, but his health was apparently recruiting and his friends thought he would get well again. But alas! how frail are the hopes of man. On Christmas night he was taken very sick and on the evening of the 29th he calmly breathed his last and his spirit ascended to the God who gave it. He leaves an affectionate wife and four small children with many other friends to mourn their loss. But we hope their loss is his eternal gain. He was a faithful member, affectionate husband, and kind father. The occasion was improved by brethren E. Beagle, E. Bosserman and P. Freed from Rev. 14: 13, to a large concourse of people.

S. T. BOSSERMAN.

Died in Washingthn county, Pa., February 6, JOHN A., son of George and Minerva Wise, and Nephew of the writer, of hydrocephalus. Aged 1 year 3 months and 8 days. Funeral text Mark 10: 13.

In the same place February 7, sister ELISABETH SIMMERMON in the 74th year of her age. Funeral text Heb. 9: 27, 28. The above were both buried on the 8th Feb. in the burying ground attached to the "Old Brick" meeting house.

Also same place GEORGE PHEASTER, in his 16th year.

The writer was called upon to attend the above three funerals in the same day.

JOHN WISE.

Died in Logan county, O. January 16, MARY A. KAYLOR, daughter of brother Samuel A. Kaylor whose obituary with that of his companion was recently given. Her age was 12 years 4 months and 14 days. The occasion was improved by brother Jos. N. Kauffman and the writer from 1 Peter 1: 24. In nine weeks, the father, mother, and daughter were taken out of one family by the typhoid fever.

J. L. FRANTZ.

Died in the West Branch church, Illinois January 18, 1869, our beloved sister LYDIA BATEMAN, wife of brother George Bateman, aged 34 years 11 months and 29 days.

Our sister departed this life in almost an instant, being as well as usual an hour before she died. She called her husband, her children and sisters to her bedside and gave them all a kind farewell; and then bade adieu to the world and gave herself into the hands of the Lord saying she was going home to Jesus. Funeral services by brother Henry Martin and others from Revelations 14: 12, 13; to a large concourse of people.

JOHN B. DIEHL.

Died in the Hudson church, Ills. December 27, 1868, brother NICHOLAS MICHAEL, in the 72nd year of his age.

The disease was Cystitis. He leaves a wife and 5 children to mourn their loss, which we trust is his great gain. He suffered much, but bore his pains with Christian composure. He desired to depart and go to his reward, and so fell asleep on the 9th day of his illness. Funeral sermon postponed on account of the absence of a dear son who will soon return

T. D. LYON.

Died in the Shade Mill's branch, Alleghany county, Md., November 22, 1868, brother WILLIAM ROBESON, aged 61 years 3 months and 26 days. Funeral sermon preached on December 20 by elder C. G. Lint and Silas C. Keim.

Died in Shelby county, O. WILLIAM, infant son of brother Jacob and sister Rachel Hollinger, aged 5 months and 7 days. Funeral service by brother Jesse Studebaker from John 11: 25.

MOSES LANDES.

resented. Brethren coming on the cars from the West will be met at Goshen at the noon train; and those coming from East, will be met at the same place at the evening train on Wednesday March 24th and conveyed into the neighborhood of the place of meeting.

By order of the Brethren.

JOHN ARNOLD.

TO THE BRETHREN AND THE PUBLIC.

I have just had published a new book containing 382 pages, neatly printed on good paper, well bound in embossed muslin cases, treating on the following subjects: A discussion on the introduction of Christ's kingdom, and trine immersion, between a Campbellite minister, so called, and myself, resulting in his conversion. Accompanied with an able vindication by him of the doctrines of the church. 2nd. A treatise on the Lord's supper. 3d. An essay on the necessity, character, and evidences of the new birth. 4th. A dialogue on the peace doctrines, with an address to the reader, all written by me.

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Bonsack,
Roanoke Co., Va.

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WITH MONEY.

From H P Hylton, Jacob Barnhart, Wm H Miller, Joe I Cover, Dennis Weimer, Phil Boyle, C A Flanaghan, John H Ayers, Danl Hays, Jocab Bahr, Wm Bucklew, Eliz Rosenmond, Harrison Parmer, Saml Teeter, John Lutz, Elias Anvil, John Zigler, C Berkley, Wm Bucklew, A H Cassel, John Harley.

CHANGE OF ADDRESS.

Bro. Samuel S. Mohler's address is changed from Covington, O., to Knobnoster, Johnson county Mo. All persons writing to him for information about the country, or on business, will please enclose stamps.

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JAMES QUINTER.

Covington, Miami Co., O.

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THE GOSPEL - VISITOR.

Vol. XIX. APRIL, 1869. No. 4.

HOLINESS, NO. 4.

ITS FRUITS.

"But now being made free from sin, and become servants to God, ye have your *fruit unto holiness*, and the end everlasting life." Rom 6: 22. Freedom from sin, and fellowship with the divine Characters into which we are baptized, will fill us with the "fruits of righteousness." Phil. 1: 11. "He that abideth in me, and I in him, the same bringeth forth much fruit," said Jesus. John 15: 5. There are no barren branches growing on Christ the heavenly Vine. And the branches that are effectually engrafted in him, do not only bear fruit, but *much fruit*—many fruits—all the fruits of holiness. A few of these we shall endeavor to specify.

1st. A keen sensibility to the evils of sin will be one of the fruits of holiness. A holy mind will feel a great repulsion to sin. "How then can I do this great wickedness, and sin against God," said Joseph, when tempted by his master's wife. Gen. 39: 9. When our minds are in a holy state, we shall shrink from all forms of sin, and regard it as abominable and loathsome. Then can we obey the apostolic precept which requires us to "abhor that which is evil." Rom. 12: 9. To a holy mind no sin will appear trivial or innocent. And this loathing of sin which the holy soul feels, will not only be a very powerful preservative against sin in itself, but it will likewise lead the individual who posseses it, to labor diligently to destroy sin. And every principle that has the least tendency to promote evil, a holy soul will discountenance. There will be an instinctive sense in the holy soul of the propriety of every gospel precept; while a carnal mind, or the mind but little under the influence of holiness, could not be made to see that propriety by the most logical reasoning. Among what may be regarded as the strictest of the gospel precepts, is the following: "Abstain from all appearance of evil." 1 Thes. 5: 22. To carry out this precept, is not only to avoid what we *know* to be wrong, but what we may only suspect to be wrong; and not only so, but it is to avoid what is likely to be regarded as sinful by others. This is a nice point. But to the holy, cautious, watchful, and reflecting soul, the precept will neither be difficult to understand, nor too trifling to observe.

2nd. While there will be in the holy soul an abhorring of whatsoever is evil, there will be also a profound veneration, a high respect and love for, and a delight in whatever is holy and good. Love to God, and to Christ, and to the Holy Spirit, and to the Bible, and to the Church, and to its ordinances, and to the brethren, are essential characteristics of a holy character.

The following instructive and suggestive prayer the apostle Paul made for the church at Philippi: "And this I pray that your love may abound yet more and more in

knowledge and in all judgement; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1: 9—11. Among the petitions he offered for them, was one that they might approve the things that were excellent. Then he closes his letter with the following remarkable words: "Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. 4: 8 9. We have called the foregoing passages, *remarkable words.* And what is remarkable in them? It is the number of words all expressive of some of the elements of Christian character. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.* Here are six elements of Christian character; truth, honesty, justice, purity, loveliness, and reputation. These are not only to be accepted as our creed, but they are to be practiced as our rule of life. These things *do*, said the apostle, speaking with the authority of a divine teacher. That is indeed a beautiful life that is exemplified in the practice of such noble Christian virtues! And a life of holiness, a life lived by faith in the Son of God, can alone produce such a sublime character. Cultivated minds may approve of these virtues, and even admire them, but the holiness of the Christian system alone can produce them.

3rd. Another important fruit of holiness will be sympathy with Christ in his deep concern and untiring efforts to save sinners. The prophet in speaking of Christ says, "He shall see of the travail of his soul, and shall be satisfied." Is. 53; 11. The sense of this powerful expression is, he felt a deep concern for the salvation of sinners, and submitted to all the sufferings consequent upon the work of redemption which he undertook, in the hope that sinners would be saved; and he felt so confident that his sufferings would be crowned with success, that the happiness he foresaw would follow, abundantly compensated him for all his sufferings. We see this feeling of anxious concern for the salvation of souls, strikingly reproduced by the spirit of holiness in the feelings of the apostle Paul as expressed in the following language: "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4: 19. The Galatian brethren were exposed to eminent danger; and through the weakness of their faith, they had showed some signs of a defective Christian character, and the apostle stood in doubt of them, and the fears he entertained relative to their fidelity to Christ, produced that deep and tender concern for them similar to the pangs of sufferings which he had felt for them when he preached to them in their Gentile state.

This concern for sinners which was manifested both in Paul and in Christ, is the fruit of evangelical holiness, and will be more or less manifested as this holiness is attained to. Many a Christian parent has felt something of this travail of soul for his or for her ungodly child; many a Christian child has felt it for the ungodly parent; many a Christian husband has felt it for his unconverted wife; and many a Christian wife has felt it for her unconverted husband. And in other relations of life has it been experienced. And if evangelical holiness prevailed more extensively, this travail of soul for the conversion of sinners would prevail more generally, and if this was the case, the blessed consequence would be, there would be more sinners converted to Christ.

4th. While sympathy with Christ in all his gracious purposes to befriend and save humanity is one of the fruits of holiness, sympathy with sin-oppressed, ignorant, guilty, and suffering humanity, will be another fruit of that vine planted in soil enriched by the Savior's blood, and kept growing by virtue of its connection with him as its only life.

"It is by sympathy we enter into the concerns of others, that we are moved as they are moved, and are never suffered to be indifferent spectators of almost anything which men can do or suffer. For sympathy may be considered as a sort of substitution, by which we are put into the place of another man, and affected in many respects as he is affected." As there was such a deep and strong feeling of sympathy in our Lord to the sufferings of the children of men, as Christians become assimilated to him, as they do in becoming holy, that feeling of sympathy is awakened in them. Mercy to the guilty, benevolence to the poor and needy, and pity and compassion to the suffering, are feelings that are inseparably connected with gospel holiness.

5th. As right feelings and dispositions do not of themselves constitute a Christian character, without their complements, good works, or holy actions, these are also the production or fruit of holiness. Hence holy labor is a characteristic of holy character. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5: 14—15. And can we live unto Christ, without laboring for him? And can we have fellowship with him without laboring with him in doing good? It is beautifully and truthfully said of our Lord, "he went about doing good." Acts 10: 38. "My Father worketh hitherto, and I work, said our Redeemer." John 5: 17. It is said of angels by Paul, "Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. Then there are no idlers or drones among the holy. They will be doing something to make the world better. There is too much moral work to do in a world like ours, for any of us to be idle. "Weep with them that weep, if you cannot relieve them. Bestow personal service, if you cannot give gold. Teach child-

ren, if you be not competent as an instructor of men. Be a support to the household if you are not able to become a pillar of the State. Be a lamp in the chamber, if you can not be a star in the sky. Gladden the circle of home if it transcends your powers to illuminate the town. Talk to the few if you have no vocation to preach to the crowd."

6th. Another fruit of that high-toned gospel holiness which it is both our privilege and our duty to attain to is, a *self sacrificing and self denying spirit.* To labor as we have seen it is the desire and inclination of the holy to do, requires such a spirit. It is a beautiful law of God which obtains in all the departments of his works, that he adapts the means to the end. And as it is our duty to labor in the cause of right eousness, and as that labor cannot be performed without the spirit of self denial, that spirit is made one of the fruits of the righteousness of Christ. "Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me." Rom. 15: 2—3 So writes Paul. Here we have an idea of what self denial is, and we have it enforced by an argument of the strongest kind to the Christian, namely, by the example of Christ. The will of God is our rule of action in all things. Then if this is so, it follows that we are not to do our own will in any thing in which our will would conflict with the will of God. Self denial then is to refuse to follow our own will, from a conviction that the will of God should be followed before our own. Our own nature is corrupt, and our wills share in the evils of our fall. Hence we cannot with propriety follow them. God is wise and holy and to him we should submit. Then whatever is contrary to the will of God will be cheerfully yielded, whether it is a lucrative business, a personal gratification, an unholy companion or any thing else. And whatever the cause of God requires, whether it be as small as the widow's two mites, or as precious to us as was Isaac to Abraham, it will cheerfully be given up.

7th. Another fruit of holiness is deep and unfeigned humility. Strange as it may seem, pride is one of the most common sins of our fallen race. We mean that it is strange that while we in our state of apostacy from God, have so little to be proud of, and so much to make us humble, that pride in some of its many forms should be so common as it is. It is very offensive to God. It is exceedingly difficult to keep ourselves from its defiling influence. It is like the fine dust that will find its way through the smallest opening. But the perfect righteousness of Christ will exclude it. This spotless robe like his garment has no seam to let any thing through, and hence it is a perfect covering or shield. "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble." Peter 1: 5.

"As the lark that soars the highest, builds her nest the lowest; the nightingale that sings the sweetest, sings in the shade when all things rest; the branches that are most laden with ripe fruit, bend lowest; the valleys are fruitful in their lowliness; and the ship most laden sinks in the water, so the holiest Christians are the humblest."

8th. The last fruit of holiness that we here can specify is that sweet peace of mind, that undisturbed serenity of soul, and that heavenly calm which are the attendants of holiness. There is a joy in Christian experience which is "unspeakable and full of glory." And it is not strange that it should be so when we look at the state of the Christian. He is in close communion with heaven—"in heavenly places in Christ." He has divine companions and friends. The Father, Son, and Holy Spirit are not only with him, but they are in him, if he is holy, if he is sanctified by the truth. "If a man love me," says Jesus, "he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23. The proper observance of the truth will sanctify human character and fit it for divine companionship. And the pure and hallowed joys which the holy here on earth enjoy, are the earnest of, and the prelude to, the fullness of joy that the saints will finally enjoy in the presence of God; for "in his presence there is fullness of joy," and in his presence they are forever to dwell. "Herein is my Father glorified, that ye bear much fruit," said our Lord. John 15: 8. Then if we in a life fruitful in holiness, glorify God, he will ultimately glorify us. Glory, honor, and immortality are the ripe or matured fruits of holiness.

Dear reader, remember the rule of Christ "the tree is known by its fruit." Matt. 12: 33. Pause, reflect, and examine. Do you find your life producing the fruit of holiness? If you do, you have the gospel evidence you are in Christ, and then evermore abide in him, and all will be well. If you do not, fear the consequences of barrenness. The barren branches are to be burned. Without delay seek a vital connection with Christ, the living vine, that you may be fruitful and glorify God, and be glorified by him.

J. Q.

For the Visitor.

ZEAL.

By *zeal* we understand passionate warmth or heat in the pursuit of anything; and to be zealously engaged in a thing, is to be engaged in it warmly, yea, hotly. Zeal is very necessary to the success of every calling of life, especially to the Christian's "high calling of God, in Christ Jesus." "Christ gave himself, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous* of *good works*." It is written of Christ the Christian's exemplar, "the zeal of thy house hath eaten me up," showing that the zeal which he possessed for the worship of God, consumed him, language which every Christian may comprehend in the glory, incarnation, passion, and death of Christ. No wonder the prophet says that "he was clad with zeal as a cloak."

We read of Phinehas, of whom God himself says to Moses, "he hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy," &c. The full account of which you will find in Num. 25. Because he was zealous for his God, he received an everlasting promise of good for himself,

and saved numbers of lives. Likewise Christ was zealous for God to such a degree that he was willing to suffer the ignominious death of the cross, "wherefore God also hath highly exalted him, and given him a name which is above every name." Read Phil. 2: 5 to 12. Christ in his zeal left the shining courts of heaven, came down to the lowest class of miserable man to be a servant, and spent his whole life to make man happy; and, finally, died to turn away the wrath of God, so that man would not be utterly consumed. After all these things being accomplished, we learn further that the peculiar people which he redeemed from iniquity, and purified unto himself, are to be "*zealous of good works.*" Let that people ever remember that they must be "laborers together with God," and let all remember and pattern after the zeal of their glorious Exemplar, namely, Christ Jesus.

God will have a people that is not cold and lifeless; but as much as he hates such a cold and lifeless people, he would sooner see them so than "lukewarm." There is no alternative, they must be "zealous," they must be "hot." It was said of the Corinthians, "your zeal hath provoked very many." If this "peculiar people" is "zealous of good works," we may feel assured it will provoke others to become so, else Christ would not have said "let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." And the apostle Peter would have spoken differently as when he said "they may by your good works, which they shall behold, glorify God in the day of visitation." Child of God! remember you are to be a light to the world, and you must be *zealously* engaged in good works, which the world will see, or behold, and thereby be brought to glorify God. "Like people, like priest." May we not say with a truth, like Christian professors, like worldlings. "Like begets like." May we all become like Christ. Christ is the fountain of all light, and like this earth, when the sun the fountain of all natural light, is hid, derives its light from the reflection of the light of the sun upon the moon and stars, so the world is to derive its light from Christ by the reflection of the light of Christ upon his people, or lesser lights, which may be said, comparatively speaking, to rule the night. The church is the body of Christ, and as such, is to work together with Christ for the salvation of the world.

NOAH LONGANECKER.

For the Visitor.

Remarks on Faith, Hope, and Charity.

"And now remain faith, hope, love, these and the greatest of the three is love." 1 Cor. 13: 13. (Revised translation.)

Faith is great. By it the apostle informs us "the elders obtained a good report." It is through it "we understand that the worlds were framed by the word of God, so that the things we now see, were not made of the things which appear." Mechanically, every thing that is made, is, and must be formed of materials; and without these the mechanic cannot build. Not so with God, who by the word of his power, made all things of nothing.

Through faith we understand this. "By faith, Abel offered unto God a more excellent sacrifice than Cain." As these two brothers both offered, and Abel's was more acceptable with God than Cain's, we are here told that the difference was not in the kind of offering; but in the faith through which it was offered, from which it would appear that Cain offered without faith; and realized the truth, that without faith it is impossible to please God. It was "by faith that Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." It was by faith that Abraham obeyed the call, and went "out not knowing whither he went;" by faith he sojourned in the land of promise, though to him it was a strange country. Through faith Isaac was born, and by faith Abraham when tried offered him up By faith Jacob and Esau were blessed, as well as the two sons of Joseph. By faith Moses when born was hid three months by his parents, and by faith when he came to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer with the people of God. Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect to the recompense of reward. By faith he forsook Egypt, and through faith he kept the passover, and the sprinkling of blood, lest they be touched by him who destroyed the first born. By faith they passed through the Red sea as by dry land. And by faith the walls of Jericho fell down, and Rahab perished not. What more shall we say? by it kingdoms were subdued, righteousness wrought; promises obtained; Lions' mouths stopped, the violence of fire quenched, the edge of the sword escaped; armies turned to flight, and mothers received their dead raised again. O, how great, how very great is faith! It is strange, however, that in all this catalogue, not one word is said of Adam. Is he forgotten?" or had he no faith? his two sons were mentioned, and why was he not? God had said to him, "for in the day that thou eatest thereof, thou shalt surely die." Is it possible he died all but a physical death?

Hope is strong. Faith is great, but is only the substance of things hoped for. Hope as an anchor to the soul is both sure and steadfast. A vessel lying at anchor in times of violent storms sometimes dragg the anchor, and becomes wrecked. Hope as an anchor to the soul cast into heaven whither Jesus our forerunner is gone, never, no never drags, though we sail through life's tempestuous sea, where storm after storm arises; where sorrow, sadness and disappointment often come; hope remains sure. Hope is a firm expectation of promised good things especially eternal salvation and happiness in heaven, founded on the grace and intercession of Christ, the earnest of the Holy Spirit, and the unchangeable truth and almighty power of God. Strong, how very strong is hope.

Although faith is great, and hope is strong. Yet says the apostle, love is greater than these. He says if he were to speak with tongues of men and angels, and had not love, he would be but sounding brass; and though he had the gift of prophecy, and understood all mysteries

and had all knowledge, and though he had all faith, so that he could remove mountains, and though he should give his goods to feed the poor, and even his body to be burnt; and had not love it would profit him nothing.

What is love? "God is love." Without it we cannot be like him; when we love, we are like him, for God is love, and he that loves is begotten of God. What are the characteristics of love? It is long suffering, it is kind, it envieth not: vaunteth not itself, is not puffed up, behaves not unseemingly; seeks not her own—but another's good, is not easily provoked, it *thinks* no evil; rejoices not in iniquity—but in the truth, bears all things, believes all *good* things, hopes all, and endures all. It was love that moved God to send his Son to save a lost world; and we must love or we will not be like him. I thank God we can love. In the history of the creation of man we read that God made man in his own image, male and female created he them; not in the image of his body, (God has no material body) but in the image of his attributes; and the apostle says "God is love," from which we infer that love is his first attribute; that of wisdom, of power, and mercy, &c., follow. In this image or likeness, God made man, and blessed be his name, that in the fall, man did not lose the attribute of love. It is just as natural for man to love, as it is to eat; man loves, and without it could not exist; from infancy to old age man loves something; the little girl her doll and toys; the little boy his ball and marbles. In after years something else comes in, and we love and live. And while it is natural to love, it is likewise natural that love be perverted; for it is a fact that men can, and do love bad things; intoxicating liquors, the card table, the dance house, with all their kindred associations; and hence a law is given, informing us what to love, and what not to love.

Let us hear; first, what shall we love? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two (commandments) hang all the law and the prophets" Matt. 22: 37—39. Here we have in a small compass what we shall love, first, God with all our affections; we must love him, because he first loved us. It is manifest that he loves us, and this is manifest not only in the gift of his Son to save us; but likewise in all created things, they being adapted to all our wants, and designed for our comfort. Secondly. We shall love our neighbor as ourselves; because he is, as we are, God's creature, and we are all God's offspring. When the lawyer temptingly asked the Master, what he should do to have eternal life, he referred him to the law, which the lawyer repeated as above given; and the Master replied he had well said; and if he did so, he should live; but the lawyer willing to justify himself, asked, *who is my neighbor?* By way of illustration, the lawyer answered that the one who shows kindness to another is his neighbor. The Master did not say that it was, or was not so, but bid him do likewise, that is to show

mercy. It is manifest to my mind that the apostles understood it to mean the brethren, for they associated the love of the brethren with the purification of the soul. "Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1: 22. "We know that we have passed from death unto life, because we love the brethren." "And this commandment have we from him that he who loveth God, love his brethren also." From these and many other scriptures, it is clear to my mind, that to love the brethren and sisters, (for they are included) is second only to loving God. And as love works no ill to his brethren, we should strive hard to love our brethren; though we be forsaken, though we be distressed, and though disappointment, sadness and sorrow shroud us in gloom God being our helper, we should stand as the base of a pillar whose top with a golden ball is raised high in the air which may be seen dangling in the sun beams long after its base on earth is wrapt in the shades of night. So our love to God and the brethren, as a golden chain should rise high above all these, and glitter in the beams of the Son of righteousness, though on earth trials, and troubles shroud us in gloom.

Second. What we are not to love. "Love not the world, neither the things that are of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof." 1 John 2: 15—17. These are the things we must not love. By the world, and the things of the world, we must not understand the good things of the earth, which furnish the necessary support of life, food and raiment, &c. The sinful things of *the world* are forbidden. "Sin is the transgression of the law; and where there is no law, there is no transgression." Paul had not known lust, had not the law said, thou shalt not covet? it is evident *lust* embraces more than covetousness, so under the law, "thou shalt not covet," is embraced all its kindred evils. Hence under the law, "Have no fellowship with the unfruitful works of darkness" is embraced, and forbidden all the lustful practices of a sinful world, though all may not be named by the particular names by which we know them. As the name "*gambling*" is not in the scriptures, it is embraced, with all its kindred evils under the name, "unfruitful works of darknes." And we must love none of these, but hate all.

Brethren and sisters, let us have faith, for it is great, let us have hope, it is strong, but be sure we have *love*, which is even greater than these.

In love to God and the brethren, I remain your believing and hoping brother. D. P. SAYLER.

For the Visitor.

Pagan Morality, Contrasted with Popular Christianity.

Under this title I design to produce the brightest exhibition of human character, unassisted and un-

adorned by revelation, and the precepts that enrich our sacred book, the bible, in order to contrast that character with what is now denominated Christianity. Under the conviction that we are fast drifting backward to the state of our race before the introduction of the gospel, I propose to examine the two classes in order in the first place to see wherein that which is now considered the religion of Christ, differs from the highest type of ancient Pagan morality, and, in the second place, to show the difference between primitive and modern Christianity.

It will not be expected within the limits of an article for a monthly periodical, that I should enter minutely into the intricate and devious paths that belong to the subject, but will content myself with the consideration of prominent and distinguishing characteristics by which parties and classes are estimated and judged.

Neither will I contrast the systems of religious worship that are upheld and supported by the several parties, for that bears no resemblance, and does not come within the scope of the subject; but how soon the spirit of skepticism, both partial and complete, which is spreading with such fearful rapidity in the hearts of the people, will generate a system of idolatrous worship, it is not in our power to foretell.

With this introduction I will proceed to dispose of the work.

It would be useless to attempt to enumerate the evils which human nature becomes subject to in consequence of the first great transgression, and the calamities that resulted therefrom.

When we lost communion with God, and, turning our faces from him, fell into the snares of the arch tempter, our course was to swift rebellion. Our antediluvian fathers experienced all the horrors of their great sin, and but little time elapsed before they had fallen into every excess of transgression and crime, until it repented God that he made man, and he resolved to destroy him from off the face of the whole earth. But Noah and his family were reserved to be the progenitors of another race, or rather to preserve the race from total destruction. Happy would we be could we say that sin perished with the perishing world. But through the ark the horrible monster entered the new and re-created universe and soon began its work of desolation and destruction.

The children of Noah increased and spread themselves over the earth, and under independent patriarchal governments lived happily and quietly at first, but soon, too soon ambition and pride and tyranny, began to oppress and overthrow the weak and peaceable, from whence ensued wars, most bloody, terrible wars. From that time until the birth of the Lord Jesus, continual, desolating war raged with terrible fury all over the earth, and but little else engaged the minds of men. The histories of those times are long, bloody records—annals of crime, of murder, wholesale, continuous, reciprocal slaughter.

In Asia, in Africa, in Europe, flowed uninterruptedly, human gore; for 4,000 years or more the scourge, as a roaring lion, went up and down the earth without a voice to say, "peace, be still." Assyria,

Persia, Grecia, and Rome, each enjoyed their reign of destruction; but during the existence of the latter, there arose a King of another kingdom, which was adverse to all other kingdoms. It was adverse, most prominently, because it inaugurated peace, happy, thrice happy peace.

The first proclamation of this King was, "Peace on earth and good will to men." The first heralds were commanded to put up the sword that had hitherto been bathed in blood, and the voice to this day to all that draw the sword is, to put it up or perish.

It would be marvelous indeed, if the restoration of rebellious man to the favor of God, would not have removed the greatest curse, the most awful calamity that has ever afflicted the human family. It would be strangely incomprehensible if the Seed that would bruise the Serpent's head, had left the Serpent's power and privilege to riot in carnage and destruction, in which he revelled and rejoiced before.

But *peace* was preached to them that were afar off and to them that were nigh. Upon the unfurled banner of the cross was written PEACE, so plain that he who runs may read. Every voice was *peace* and every hymn was *peace*; through hill and dale, in the wilderness and in the crowded street, rang the heavenly voice. It is traced in every line of revelation. It is the image of the Messiah, and of his apostles and disciples. They walked in the foot steps of their Lord, the footprints of *peace*. Happy for the world if the world had received him, but he was rejected and set at nought and despised, because of his doctrine, and his doctrine was *peace*.

This brings us to consider the pretensions of those who now profess to be his followers, yet who endorse and advocate this work of destruction. The vast majority of our fellow creatures at the present day, consisting of Mahomedans, Pagans, Infidels, Atheists, and so-called Christians, unite to perpetuate this savage and inhuman work, which the *Author of Christianity designed to overthrow*.

Christendom to day, in heart and purpose, is full of slaughter, and drunken with human gore. Her powerful priesthood, in contradiction to the law they claim to revere, pronounce it a work well pleasing to God, an acceptable sacrifice, a sweet smelling savor, and all who oppose it are denounced as unfit for the society of their fellow creatures, stupid, ignorant, and fanatical. The principles of Jesus, who is the Christian's pattern, are ignored and rejected, and the influence of his precepts is fast disappearing from the earth. Representatives of *his* Character are but seldom seen in these days of degeneracy and corruption, and yet a little while, and it will be, according to the prediction, as it was in the days of Noah when the flood came and destroyed them all.

We cannot see how the mind of man could become so be-clouded with darkness, save through the influence of evil, that it would endeavor to justify war on the authority of the New Testament. It is a degree of spiritual blindness that we would fain attribute to the imperfections of the flesh, were there not arrayed against it, nature, reason, and revelation.

The holy scriptures, pure and undefiled, "are glad tidings of great joy to all the world," in that it delivers men from all the corruptions of the unregenerate heart, and is a light to lighten every man that cometh into the world.

We will now contrast the principles which are advocated by so-called Christian teachers who favor and justify war, with the teachings of the most illustrious Pagan of antiquity, who based his conclusions upon the immutable principles of love and good will to men, universal as the light of the sun itself. "It is an indisputable maxim," says Plato, (who lived about 400 yrs B. C.,) "which ought to serve as a foundation for the whole conduct of civil life, that it is never allowable to hurt any one, nor return evil-injury for injury, nor to take revenge of enemies, and to make the same misfortunes to fall upon them which they made us to suffer. And this is what reason teaches."

It is most remarkable that, without the aid of inspiration, the ancients could have approached so nearly to that most sublime philosophy introduced by our Lord Jesus Christ. How the teachers who teach in his name should blush with shame and confusion, who claim to reverence and obey the everlasting precepts of revelation, and yet endorse and encourage principles and practices which are not only condemned by it, but even by Paganism itself.

Verily the latter will rise up in judgement against them in condemnation, for if the pure and holy principles of light and love that have been revealed to us had appeared to them, they had not been "turned into hell with the nations that forget God."

Another evidence of our relapse from the original standard of purity and holiness into the excesses of heathenism is shown by our recklessness and indifference as touching the practice of taking oaths, and the sacriligious abuse of their sanctity. An oath is of such a character that no one, unless he was utterly destitute of religion, could take it without impressing him most solemnly. It is simply calling the great Jehovah to witness to our sincerity and fidelity, and to esteem lightly or indifferently what we declare, is but mocking him, pledging his name as an assurance for the performance of duties we have no intention to execute, and in attestation of a declaration which we know is false. I conceive there could be no practice more displeasing to him, and none that will be followed by a more certain and dreadful retribution.

On this point an extract from the records of Pagan philosophy will be pertinent and interesting, and I offer no apology for introducing it though it is long.

"By what name then, says Cicero, must we call those who make a jest of the sanctity of others, which are solemn and religious affirmations, made in the presence and before the eyes of God, whom we call to witness to them, whom we render in some measure a gurantee of their truth, and who will undoubtedly avenge the sacriligious abuse of his name? The regard due to the divinity could not, according to Plato, be carried too far in this respect. It was from this principle he desired that in trials where only tem-

poral interests were concerned, the judges should not require any oath from the parties, in order that they might not be tempted to take false ones, as it happens, says he, with more than half those who are oblig ed to swear; it being very uncommon and difficult for a man when his estate, reputation, or life are at stake to have so great a reverence for the name of God as not to take it in vain." This delicacy is remarkable in a Pagan, and well worthy our serious reflection. Plato goes still further. He declares that not only to swear lightly and without important reason, but to use the name of God in familiar dis course and conversation, is to dishonor, and to be wanting in the respect due to the divine Majesty. He would, therefore, have been far from approving a custom now very common even among persons of worth, of calling frequently upon the name of God when nothing less is in question than religion.

"We are surprised," says Rollin, the historian, "to find sentiments so noble, so exalted, and so conformable to right, reason, and justice, (and true religion) among the Pagans." And we would say, it is more surprising still that with the lights, or more properly the darkness, which surrounded them, com bined with the most holy precepts of our heavenly Teacher, we should have in our midst teachers so much at variance with both.

How will these eminently worthy sentiments appear in contrast with the careless and universal practice that is encouraged and approbated in this socalled Christian land, of requiring oaths on every occasion and under all circumstances? It has become so common as to be almost shorn of its sacred character. From the lowest juror, to the highest dignitaries of our government, it is in daily, hourly use. It has become a meaningless form, and in thousands of instances taken without any reflection, and without any intention to observe them.

It shocks us with amazement and horror to see God's holy name desecrated in so thoughtless a manner. In courts of equity, within the jurisdiction of those who are denominated Christian judges, and composed of Christian lawyers and jurors, are exhibited, daily, this most unholy disregard of precepts and principles, not only pure and evangelical, but even cherished by Pagans themselves, who had no guide but reason and the laws of nature.

And in times of distress, and public calamity, such as we experienced during our late unholy war, men thought it justifiable to swear to any declaration or assertion however false, for the sake of property, or to avoid danger, or to secure an advantage, or to gratify a revengeful spirit, or for any thing and everything. The most timid and consciencious (?) however comforted themselves with a *mental reservation;* most miserable subterfuge! really making their case doubly criminal, in calling God to witness to promises they were predetermined not to perform. It is equally criminal with purjury, an audacious mockery of God, and desiged, under this cloak of sancity, to perfect the work of deception.

[TO BE CONTINUED]

or the Visitor.

THE VINE AND THE BRANCHES.

"I am the Vine, ye are the branches." John 15: 5.

In these words is matter that should engage the special attention of every one who professes to be a branch of that vine. The question might here arise, why should this so much call our attention? Answer, simply because we see some of the branches bear a different fruit from that found on the Savior, the true Vine. Hence the necessity of an examination lest we bear wild fruit, which will prove most conclusively that we are a graft from a wild nursery, and this will at once show us that we are not abiding in the Vine. What then? "If a man abide not in me, he is cast forth as a branch, and is withered." What next? and men gather them, and cast them into the fire and they are burned." Now we clearly see what our destiny is, it we are not abiding in the Vine. But says one, how shall I know whether I am abiding in the vine or not? There need be no doubt resting upon your mind my br. or my sister, for the fruit will clearly prove to your satisfaction this whole matter. For, although the original Vine may have been planted in the land of Palestine, and its branches extended to the uttermost parts of the earth, yet they will exhibit the same manner of fruit, if they still abide in the Vine. And that fruit is meekness, lowliness of mind, nonconformity to the world, &c. And if we find ourselves inclined to try to keep up with the world in its mad and ever changing career, we may at once begin to suspect some danger, and should immediately see where we are wanting. "The Vine when it was reviled, reviled not again." When it "suffered it threatened not." But we sometimes threaten;—beware brethren, here is a little sap drawn from a wild vine. Hence the necessity of the pruning hook. Cut off the wild sprout, and let it be gathered into the bundle for the flames. This wild branch is sometimes seen on the head, sometimes on the hand, sometimes on the entire body, sometimes in the love of gain, sometimes in the mouth, and sometimes in the will, which is stubborn and contentious, all of which may prove to be, "not of the Father, but of the world," and if so, must be burned up with the world. O! brethren and sisters let us so live that we may fill the object of our being, even the glorification of God's name, and the salvation of our own souls.

A. H.

Centre View, Mo.

Religion and Secular Business.

BY REV. SAMUEL T. SPEAR, D. D.

We have often heard on Christian lips, and still more often on impenitent lips, sayings which, if they mean anything, imply that religion and worldly business are naturally unfriendly, and even incompatible with each other. Christians in this way excuse the low state of piety of which they are conscious; and sinners in the same way excuse the absence of all piety. Both have so much to do with the cares of the world, and these cares have so much to do with them, that they cannot serve God as they ought.

Christians, especially those of the higher and more spiritual grade. they cannot be, and yet live in active contact with the things of this world.

Now, if this be a true idea, what then is the course of both duty and prudence? What ought a man to do upon the supposition that piety and business are mutually antagonistical? It is very plain that he must make a choice between them, taking the one and rejecting the other. Which shall he choose? Which is of the most importance? There surely is no difficulty in determining what the choice ought to be. To serve God and save the soul is confessedly of more importance than to make money; piety and salvation are worth more than gold; and, if we cannot secure but one, then the one thing most needful ought to have the precedence, whatever may be the consequence to the other. A man had better be a beggar and go to heaven, rather than enrich himself and lose his soul. Let the body starve, if it must; but be sure to serve God, and reap the reward in another world. We do not see that this plea betters the case very much. It is false, even if we grant the truth of the premise from which it reasons.

Moreover if the plea be founded in truth, then those who are so fortunate as to be men and women of leasure, happily exempt from the distracting cares of this world, ought to be the most hopeful subjects of religious influence, and also to furnish the best specimens of the Christian character. They have nothing to do but to serve God and be good. Among them, of course, we shall find the shining saints, always ripe for heaven and always about their Master's business. They will not be your second or third-rate Christians, and especially they will not be sinners without any piety. Religion, in their case, has no excuse for not being of the very first order. Unfortunately for this theory, it does not agree with the facts of experience. These ladies and gentlemen of leasure, who have nothing to do but to do nothing, are about the hardest cases with which a minister has to deal, and usually the least productive in the way of results. The chances are ten to one that they will not be found in the Christian sanctuary at all; and, if they happen occasionally to be there, they are too busy in doing nothing to give any serious attention to religious things. Unoccupied minds are generally too frivolous for the soberness of religion. They are just sufficiently vacant to furnish a capital field for "the wiles of the Devil." Satan is too cunning not to find them out, and use them for his own purposes.

But is the theory true? If so, then we see no way of escaping the conclusion that God must have made some mistake in imposing, as a present necessity—yea, a positive duty for this life—that which is unfriendly to our highest interests for the life to come. There is a mistake somewhere. Work we must, or starve; indeed, we are commanded to work six days in every week; and now, if we cannot do this, and yet live the life that leads to heaven, then there must be a serious fault in the very constitution of things: Either piety is an unreasonable demand, or this world was not made right. We should want some time for reflection before adopting either of these conclusions.

We hence ask again, Is the theory true? Is there any real conflict between business and piety? Why may not secular industry be a part of one's religious character, as much so as prayer or any other service? Is work such a wicked and dangerous thing that a man cannot pray if he works, or work if he prays? May he not when he works be governed by the same motives that rule him when he prays? May he not work *as* a Christian, and buy and sell *as* a Christian—in each and every calling of life acting under the control of Christian principles? Was Paul any the less a saint because he was a tent maker? Really, we see no more difficulty here than we equally see in preaching the Gospel as a Christian. The preacher's calling is generally spoken of as being *sacred;* yet in its essential reasons it is no more sacred than that of the merchant. There are no reasons why he should be a good man that are not equally applicable to the merchant. True, God requires piety of the man who stands in the Christian pulpit; and does he require anything less of the man who stands behind the counter? The difference in vocation is a mere accident of time, having nothing to do with the question of piety, with the motives or character of men, or with the state of the heart which is the seat of all true piety. To one who thinks that his worldly business is in some way an impediment to piety, we hence offer the following suggestion: Either he is entirely mistaken as to the merits of the question, or there is some immorality in that business which he ought at once to correct and abandon.

We go further, and take the positive ground that an active and proper secular engagement supplies a very good condition for the formation and development of a strong, sound, practical, sensible, and useful religious character. The temptations incident thereto are far less than those of idleness, and much less than those of amusement and pleasure. The habits of mind acquired thereby are the very qualities of natural character which are eminently wanted, and may always be turned to a very good account in one's religious life. A mind thus engaged will seldom fall into that morbid, sentimental, and profitless pietism of mere emotion, which with some is simply a luxury of religious sensualism, and with others amounts to a positive disease. No man has a better opportunity for the exhibition of a true Christian example, and none a better field for the exertion of influence, than he whose business places him in active and varied contact with men and things. Business, diligently and successfully pursued, lays the foundation of one's social importance among men. It creates the man of significance, and clothes him with the elements of influence. One active, thrifty, stirring business man, if converted to Christ, is worth more to the church, and more to the cause of religion, than a whole army of ineffective and useless creatures. We cannot make a layman important in the church who is of no importance in the world; and, for a rule, all other things being equal, his significance in the one sphere will be in proportion to the same fact in the other sphere. Ciphers are ciphers, whether in the church or out of it.

There have been men—not a few in the total history of the church—of vast industrial power, making money by the thousands and tens of thousands, and giving it with liberal hand to the cause of Christ, whom religion thoroughly governed when living and cheered when dying. In this way they have more effectually served God than they

could in any other way. They had their time for reading, meditation, and prayer Their time for meeting God in the Christian sanctuary; and also their time for being diligent in business. One great principle ruled them in all things. When living, they filled a large place among the friends of Christ; and, when dying, they left a large vacancy behind them. If you want to endow a college, build a church, pay a church debt, support missionaries, or do any other good thing, such men are always very hopeful candidates for an appeal—having ears to hear, hearts to feel, and money to give. Would to God that the church had more men of this sort! One loves to see a man make money, when he makes it as a Christian, and then gives it as a Christian. Wealth in such hands is always in good hands.

But are there no moral dangers connected with the business engagements of this life? Is not "the love of money the root of all evil?" Are there no cares of this world that may choke the Word, and render it unfruitful? Does not Paul tell us that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition?" Are we not warned against the sin of covetousness? These things are unquestionably true; yet their truth is not at all inconsistent with the views we have been urging upon the reader. We are making no plea for covetousness; but simply denying that there is any such incompatibility between business and piety that either need to be the slightest impediment to the other. It is the duty of the Christian—yea, of every man—so to conduct his business as to avoid these dangers. It may be done, and it should be done; and, when it is done, there is no conflict between the most active business and the most fervid spirituality. The man then, whether living in the city or in the country, doing business in Wall street or elsewhere, acts the Christian part equally at all times and in all relations. When he passes from the counting room to the Christian sanctuary, he simply goes from one moral theatre to another, and is spiritually the same man in both. That piety which will not bear transportation in either direction is mostly a name. If religion be good for anything, it is good for everything that pertains to moral conduct. If it be not sufficiently a power to regulate the man in his business transactions, as to both motive and method, then it is not sufficiently a power to save his soul. That godliness which is real can always work six days in every week, and then praise God on the seventh.

For the Visitor.

The Two Witnesses.---An Answer.

On page 60 of February No. of the *Visitor* for 1869, we find a query addressed to ourself. The querist wishes us to give some more explanation concerning "The Two Witnesses;" but as his queries are respecting dates, we must decline answering them fully. In our articles on the above subject, it was not our object to discuss dates. We had no design of launching upon such troubled waters; neither do we think that any thing advanced on that subject necessitates us so to do. Our aim was simply to give our understanding as to who those Witnesses are. Various are the opinions with regard to them; but as we have not seen any thing, by way of explanation, satisfactory to our mind, we determined, after having thought much upon the matter, to give our simple views, not knowing

but they might interest some of the many readers of our excellent Magazine If we advanced any thing in our articles that would seem to place us under the necessity of establishing scriptural dates we were not aware of it. We feel our inability to enter upon such a theme, a theme upon which the most towering minds have failed, most signally failed. However, after receiving the first two numbers, we find that both specify the same length of time, that is if we are rightly informed, for say the authors whom we have consulted, a prophetical year consists of just 360 days. Such being the case then, in 42 months, and in 1260 days there are 3½ years. A prophetical day being a year, the above numbers mark a period of 1260 years

We would also infer from the reading in verses 2, 3, Rev. 11, that the same length of time is meant by the above numbers, while the court of the temple and the holy city are to be trodden of the Gentiles, that the two Witnesses are to prophesy clothed in sackcloth. They shall have power given them to continue on earth, but they shall be clad in the habiliments of mourning.

Having found that both numbers denote the same time, it now remains to find at what period in the history of the church these dates should commence Many important occurrences have taken place since the establishment of the christian system. But from which of these shall we date the 1260 years, or in other words, when did the holy city begin to be trodden down of the Gentiles? In A. D. 637 the Saracens under the Caliph Omar took possession of Jerusalem. This date added to 1260 make A. D. 1897 as the time when the holy city shall cease to be trodden of the Gentiles A. D. 693 dates the completion of the mosque of Omar, perhaps the finest building in the Ottoman empire, erected on Mount Moriah, on which the Lord's "holy and beautiful house" once stood. This date added to 1260 make A. D 1953 as the time when the Gentiles shall no longer be in possession of Jerusalem. Whether the first or second, or either of the above dates should be the starting point for the 1260 years, we are unable to say, but we would rather think the first to be the time at which they commence. From that time until the present the followers of Mahomed, with the exception of a short period that it was occupied by the Crusaders, have trodden this city under foot. Every thing seems to betoken the overthrow of this haughty power. The Sultan is only enabled to preserve his empire through aid derived from foreign powers.

The fulfillment of prophecy is perhaps the strongest proof of the truthfulness of scripture that we have. Many are predictions concerning Jerusalem, all of which have been fulfilled in the present condition of the city as is attested by modern travelers. "Many nations shall pass by this city, and they shall say every man to his neighbor, wherefore hath the Lord done thus unto this great city? Then they shall answer, because they have forsaken the covenant of the Lord their God." Jeremiah 22: 8, .9 But as her desolations have been accomplished exactly, according to the voice of inspiration, so we may hope that the prophecies concerning her restoration will have a speedy fulfillment.

MATTIE A. LEAR.

Hudson, Ills.

FRIENDLY SUGGESTIONS.

Editors *Gospel Visitor:* Permit me to make a few suggestions through the columns of the *Visitor* with the view of making it more interesting and profit-

able to the subscribers and readers. As I act as agent for the *Visitor*, I am not unacquainted with the objections that are generally urged against it; and one among the first is, that the *Visitor* contains a good deal of reading matter which they cannot understand. In other words, many readers of the *Visitor* are *not readers*. Now the case stands thus: No one will appreciate anything unless he is interested in it, and no one can feel interested in a thing unless he understands it. I do not wish to be understood as condemning those articles which are clothed with beautiful language, and are tinctured with the sublime and elevated; yet there are some things which are "hard to be understood," even by scholars. But the chief object of a public journal should be to teach the ignorant, to diffuse light and knowledge among the uneducated classes as well as the educated. And how can this object be attained unless words be employed which the common classes can comprehend? Would it not be proper to devote a part of a public journal to the benefit of those who cannot read so well? Could they not be taught to read? I am persuaded that if every person knew the pleasure and satisfaction afforded by reading good and useful books, and I mean more especially the Bible, there would be greater efforts in that direction. Dr Johnson, when asked, "who is the most miserable man?" replied, "The man who cannot read on a rainy day." This is certainly suggestive, if not applicable in every case. Reading is a pleasant way of spendig our leisure hours; and any one who can read at all, can improve his ability to read, and to understand what he reads.

I feel to offer a few thoughts relative to the number and length of obituary notices. One number especially of the current volume of the *Visitor* contains a great number of obituary notices occupying, I believe, nearly three pages of the *Visitor*. Here is certainly room for improvement. Could not these notices be condensed and abridged until they would occupy but one-fourth of the space, and at the same time give entire satisfaction and all necessary information? The generality of readers do not feel interested in long obituary notices. The fact that our friend is dead once stated tells the sad truth. A simple statement seems the more necessary from the fact that we seldom see a notice of the departure of any one with whom we are acquainted. I wish to make one remark in this connection to the editors. A year or two ago the editors looked upon this matter as I do now, and advised that notices be written with brevity. Whether the matter slipped their memory or not, I do not know, but one thing I observed that when the editors wrote an obituary notice it was as lengthy and sometimes more so than others. Hence if it is desirable to attain this point, it should be practiced by all and upon all.

But while many find reason to complain, there are many things to commend; and while editors exercise judgment and discrimination in the selection of articles for publication, good will certainly be accomplished. The efforts of the editors to prevent controversy is commendable, and are crowned with success. Nothing is more to be deplored than the clashing of editors of different periodicals whose object is the same. When it comes to this, I wish my Bible only. D. H.

"BEHOLD, I COME AS A THIEF."

"Behold," saith the Lord Jesus, "I come as a thief"—that is, *unexpectedly*.

"But know this, that if the good man of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken up; therefore, be ye also ready: for in such an hour as ye think not the Son of man cometh."

"Behold, I come as a thief"—that is, in the dead of night, when men are all fast asleep. So will the Lord Jesus come at a time when the world are altogether asleep in spirit—altogether unaware and thoughtless—none of them thinking of any such things at all—all just thinking that things are going on as usual, and will go on as usual for their time at least.

"Behold, I come as a thief"—that is, to find men *unprepared*. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

"Behold I come as a thief"—that is, suddenly. "For as the lightning cometh out of the east, and shineth even to the west; so shall the coming of the Son of man be."

Solemn, awful, startling, words! full of comfort, indeed, to those who know and love the Lord Jesus Christ as their Savior and their friend—"whose they are, and whom they serve"—but full of terror, alarm, destruction, and despair, to those who know him not and love him not.

To those who love him, and are looking for him, Christ will come to bring blessing and glory; to those who love him not, but love the world, and live for it, he will come to bring *judgment* and *punishment*

Yes, there is an awful day coming for the world! Some morning, when all are going about their day's business or pleasure, just as usual, or some night, when people are asleep in their beds, or awake for deeds of darkness, when "the adulterer has waited for the twilight, saying, No eye shall see me," and thieves "in the dark break through houses which they marked for themselves in the day-time"—suddenly, in a moment, in the twinkling of an eye the heavens will open—a light brighter than the sun will make the noon-day look pale, or break in upon the darkness of the night—and "then shall they see the Son of man coming in the clouds of heaven with power and great glory." Then what will sinners do, when the angel's trumpet-blast shall resound through earth and heaven, and they shall feel in that tremendous moment that they have trifled too long, and that now it is too late, and all is lost forever and ever.

Youth's Department.

For the Visitor.

Selections from the Advice of Wm. Penn to his Children.

My dear children:

Not knowing how long it may please God to continue me among you, I am willing to embrace this opportunity of leaving you my advice and counsel, with respect to your Christian and civil capacity and duty in this world: and I both beseech you and charge you by the relation you have to me, and the affection I have always shown to, and indeed received from you, that you lay up the same in your hearts, as well as your heads, with a wise and religious care.

I will begin with that which is the beginning of all true wisdom and happiness, the holy fear of God Children, fear God; that is to say, have a holy awe upon your minds, to avoid that which is evil, and a strict care to embrace and do that which is good.

Prefer the aged, the virtuous, and the knowing, and choose those that excel, for your company and friendship, but despise not others.

Return no answer to anger, unless with much meekness, which often turns it away; but rarely make replies, less rejoinders; for that adds fuel to the fire. It is a wrong time to vindicate yourselves, the true ear being then never open to hear it. Men are not themselves and know not well what spirits they are of; silence to passion, prejudice and mockery, is the best answer, and often conquers what resistance inflames. Learn, and teach your children, fair writing and the most useful parts of mathematics, and some business, when young, whatever else they are taught.

Cast up your incomes and live on half; if you can, one third; reserving the rest for casualities, charities, portions.

The pomp, honor, and luxury of the world are the cheats, and the unthinking and inconsiderate are taken by them.

But the retired man is upon higher ground, he sees and is aware of the tricks, condemns the folly, and bemoans the deluded. This very consideration, doubtless, produced those two passions in the two greatest Gentiles of their time, Democritus and Heraclitus, the one laughing the other weeping, for the madness of the world, to see so excellent, reasonable a creature as man, so meanly, trifling, and slavishly employed.

He lives happy, that lives privately, for he lives quietly. It is a treasure to them that have it: study it, get it, keep it: too many miss it that might have it; the world knows not the value of it. It doubles a man's life, by giving him twice the time to himself, that a large acquaintance or much business will allow him.

Be entreatable. Never aggravate. Never revile, or give ill names. It is unmannerly, as well as unchristian. Be not morose nor conceited; one is rude, the other troublesome and nauseous.

Be humble: it becomes a creature, a depending and borrowed being, that lives not of itself, but breathes in another's air, with another's breath, and is accountable for every moment of time, and can call nothing its own, but is absolutely a tenant at will of the great Lord of heaven and earth.

Humility seeketh not the last word, nor first place; she offends none, but prefers others, and thinks lowly of herself; is not rough or self conceited, high, loud, or domineering: blessed are they that enjoy her.

A meek man is one that is not easy provoked, yet easily grieved; not peevish or testy, but soft, gentle, and inoffensive.

O blessed will you be, my dear children, if this grace adorn you. Patience is an effect of a meek spirit, and flows from it; it is a bearing and suffering disposition; not choleric or soon moved to wrath, or vindictive; but ready to hear and endure too, rather than be swift

and hasty in judgment or action.

Show mercy whenever it is in your power; that is, forgive, pity, and help, for so it signifies. But the merciful man's mercy reaches farther, even to his beast; then surely to man, his fellow creature, he shall not want it. Wherefore I charge you, oppress nobody, man nor beast.

Take no advantage upon the unhappy, pity the afflicted, make the case your own, and that of their wives and poor innocent children the condition of yours, and you cannot want sympathy, forgiveness, nor a disposition to help and succor them to your ability.

Charity is a near neighbor to mercy; it is generally taken to consist in this, not to be censorious, and to relieve the poor. Be clear yourselves before you fling the stone. Get the beam out of your own eye; it is humbling doctrine but safe. This part of charity also excludes whispering, backbiting, tale bearing, evil surmising; most pernicious follies and evils, of which beware. For the other part of charity, relieving the poor, it is a debt you owe to God: you have all you have or may enjoy, with the rent charge upon it.

I recommend little children, widows, infirm and aged persons, chiefly to you. Avoid that great sin of needless expense on your persons and on your houses, while the poor are hungry and naked: my bowels have often been moved to see very aged and infirm people, but especially poor helpless children, lie all night, in bitter weather, at the threshhold of doors in the open streets, for want of better lodging. I have made this reflection, if you were so exposed, how hard would it be to endure? The difference between our condition and theirs has drawn from me humble thanks to God, and great compassion and some supply to those poor creatures. Once more, be good to the poor: what do I say? Be just to them, and you will be good to yourselves: think it your duty, and do it religiously.

Liberality or bounty is a noble quality in man, entertained of few, yet praised of all, but the covetous dislike it, because it reproaches their sordidness. In this she differs from charity, that she has sometimes other objects, and exceeds in proportion. For she will cast her eye on those that do not absolutely want, as well as those that do; and always outdoes necessities and services. She finds out virtue in a low degree, and exalts it. She eases their burden that labor hard to live. The decayed are sure to hear of her. She takes one child, puts out another, to lighten the loads of overcharged parents; more to the fatherless. Wheresoever, therefore, my dear children, liberality is required of you, God enabling you, sow not sparingly, nor grudgingly, but with a cheerful mind, and you shall not go without your reward; though that ought not to be your motive. But avoid ostentation, for that is using virtue to vanity, which will run you to profuseness, and that to want; which begets greediness, and that avarice, the contrary extreme.

Integrity is a great and commendable virtue. A man of integrity, is a true man, a bold man, and a steady man; he is to be trusted and relied upon. No bribes can corrupt him, no fear daunt him:

his word is slow in coming, but sure. He runs with truth, and not with the times.

There is no living upon the principal, you must be diligent to preserve what you have, whether it be acquisition or inheritance; else it will consume. As I would have you liberal, but not prodigal; and diligent, but not drudging; so I would have you frugal, but not sordid.

You can not be too plain in your diet, so you are clean; nor too sparing, so you have enough for nature. Much less feast any except the poor; as Christ taught. Luke 16: 12.

For entertainments are rarely without sin, but receive strangers readily.

As in diet, so in apparel, observe, I charge you, an exemplary plainness. Choose your clothes for their usefulness, not the fashion, and for covering, not finery, or to please a vain mind in yourselves or others: they are fallen souls that think clothes can give beauty to man.

"The life is more than the raiment." Matt 6: 25. Man cannot mend God's work, who can give neither life nor parts. They show little esteem for the wisdom and power of their Creator, that underrate his workmanship, (I was going to say, his image) to a tailor's invention: gross folly and profanity!

In short, these intemperances are great enemies to health, and to posterity; for they disease the body rob children, and disappoint charity, and are of evil example; very catching as well as pernicious evils. Nor do they end there: they are succeeded by other vices, which made the apostle put them together in his epistle to the Galatians, chap. 5, v. 20, 21.

The evil fruits of this part of intemperance, are so many and great, that from a serious reflection, I believe there is not a country, town or family, almost, that does not labor under the mischief of it. But the virtue of temperance does not only regard eating, drinking, and apparel, but furniture, attendance, expenses, gain, parsimony, business, diversion, company, speech, sleeping, watching, and every passion of the mind, love, anger, pleasure, joy, sorrow, resentment, are all concerned in it: therefore, bound your desires, teach your wills subjection, take Christ for your example, as well as your guide.

ADDISON BAKER.

Queries.

On Preaching.---Query and Remarks

Dear brother Quinter:

I will through the help of God, write a few lines to you by way of inquiry. I am a reader of the Gospel Visitor and love to read it much. Now I wish you to explain through the Visitor, why a brother is censured by the Brotherhood that says he is called of God to preach, and thinks it is his duty to do so and cannot be satisfied till he does preach. Why not let such preach and have a chance to exercise his gifts? We are not to quench the spirit, nor despise prophesying, but prove all things, and hold fast to that which is good And we are to covet earnestly the best gifts. Now what is the use to covet the best gifts, if we are censured and looked down upon by the

church for doing so? There must be a wrong somewhere. The gospel teaches us to let our light so shine that every one can see our good works And we are not to put it under a bushel, nor hide our talents in the earth, but we are to improve them.

We have several brethren in our church that willingly would spend a good part of their time in preaching and in doing good for the souls of men if they had the privilege, but no, they are looked down upon, and blamed because they have a preaching spirit. Now if preaching is one of those good gifts, why not let them work while it is called to. day? We find when Paul was called of the Lord to preach, "he conferred not with flesh and blood, neither went he up to Jerusalem to those who were apostles before him, but immediately went into Arabia" and preached the gospel there three years, according to my faith. Now if you can find any gospel against it, I am willing to give ear to it. I took notice in the Feb. No. a good piece that brother Sayler wrote on fellowship with Christ. He speaks of a still small voice that calls people to repent. Then has it not the same power to call him to preach or show believers their duty? Paul's case above referred to shows he gave heed to that voice or call from the Lord, and went to work.

That woe that Paul speaks of in 1 Cor. 9: 16, is it of a temporal or spiritual nature? For this is what the inward monitor brings to the mind of those who feel that they ought to preach.

Now dear brother, I am sincere in this matter, and want an explanation on this subject in the next Visitor.

REMARKS.

We are not only not to "despise prophesying", but we are not to "despise the day of small things," nor to offend the least of the followers of Jesus. Our master himself was very kind, condescending, and attentive to the various cases that sought his sympathy or help. The church should not overlook this trait in his holy character. It is well known probably to the most of our readers, that such cases as are alluded to in the foregoing letter, frequently occur, and we shall try and offer a few remarks upon the subject involved in the letter, and query. We think it best to withhold name and residence, though these are both given.

And, first, we would give to those who think the church does not sufficiently encourage those who feel that they ought to preach, some reason why the church seems to hesitate in encouraging the many cases, the spirit of preaching that is manifest in some members of the church. The ministerial profession has obtained in the Christian world an honorable character. And in usefulness it stands at the head of all professions. And men desiring to be useful and the christian ministry being both useful and honorable, some of this class will very naturally feel their minds drawn in that direction, and desire to enter the holy office of the ministry, having a very imperfect appreciation of either the responsibility of, or the qualifications for, the solemn calling. And to strengthen their desire to enter the ministry, they have felt something of the power of grace upon their own hearts, and feeling they were lost without Christ, and knowing that other irreligious men are equally unsafe while destitute of Christianity, they have felt a desire to see the lost saved, and have felt that they would like to do something to save the lost, and then have felt that they ought to preach and thus

labor to save souls. In this way without any bad motives to prompt them to entertain the feeling they do, they may feel they ought to preach, and that it is their duty to do so, while there is no divine call whatever prompting them to the feeling they entertain. They thus mistake what are the common feelings of every Christian, a desire to do good to others, for a special call from God to preach. Now the church is well aware that such impressions are not always from the Lord, and hence it cannot immediately encourage all who feel that they ought to preach.

Again; The great enemy, the adversary of souls, being shrewd and wily, fails not to use every means he possibly can to accomplish his evil designs, in destroying souls and in bringing the gospel of life into disrepute. Hence he has counterfeited the character of the minister of Christ in furthering his unholy purposes. Paul in reference to this, says, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works," 2 Cor. 11: 13—15. Here the ministers of Satan are represented as counterfeiting the ministers of Christ, and Paul says we need not marvel at it when we consider the power of Satan to deceive. Satan then tempts men to become ministers of the gospel. He takes advantage of peculiar feelings and organizations, and no doubt often gets people to think they should preach when they have neither the piety nor talents for the holy calling.

Then as men may be deceived in regard to the call to the ministry, and tempted to think they are called of God when they are not, the church must exercise great discretion in this matter, and try those who think they are called to preach. But while the church must use discretion, and not promote every one to the holy office of the ministry because he thinks he ought to preach, it should likewise be careful on the other hand to encourage and even help to cultivate every talent however small that promises to be useful in any degree in advancing the cause of the Lord. And where there are brethren whose lives are devout, and whose general conduct is exemplary, and whose principles are evangelical, and who feel a concern for the salvation of their fellow-men, and who feel at times like speaking a word in public as well as in private, to the people by way of exhortation, we do not think that either the gospel or the church would prohibit under all circumstances such from using some liberty if it would be used in order, and by permission of the church or ministry. In such cases, perhaps, it would be well for the ministers to take some interest in the cases of those who feel like talking sometimes, and by conversing with them, they would be more likely to ascertain the purity of their motives and the origin of their impressions, and if they were favorably impressed with these, they might on suitable occasions give them some liberty.

The church will not look on all such cases as we have under consideration, namely, those who feel as if they ought to preach, as if they are aspiring, and prompted by bad motives; there are humble, faithful, and useful brethren among us in the ministry who felt the Lord was preparing them for some further labor in the church, before they were formally called by the church to the ministry. Hence the church will

regard with more than simple respect such convictions when accompanied with humility, modesty, and prudence.

The church has at times been hurt at the forwardness of some brethren. Some, as soon as they have been received into the church, have shown a desire for some office; Sometimes deacons have wanted to preach as soon as they have been promoted to the deaconship; and ministers sometimes have imprudently manifested a desire for ordination. Such occurrences have made the church, and that not without reason, cautious in its movements in putting members into office. But with all its caution, it will, we hope, be wise to distinguish between aspiring and self conceited, and humble and unassuming brethren, and give the latter the sympathy and encouragement their cases call for.

Brethren who feel that they are called to preach should be very humble, unassuming, patient, and prayerful And if their convictions are from the Lord, the way will open in due time for the church, which is the means through which the Lord works in such cases to call his servants to the ministry. The writer of the remarks we are noticing observes Paul did not confer with flesh and blood when he was called to preach. This is so. But Paul was miraculously called to the ministry as he was miraculously converted. If any brother satisfies the church that the Savior has appeared to him, called him, as he did to Paul, we presume the church will permit him to preach. We cannot regard Paul's case as a proper precedent to act upon. When an apostle was to be chosen to fill the place of Judas, the Lord used the other disciples for making that choice, and did not fill the place independent of the church. And the disciples themselves after they had been appointed by the Lord to preach, and even after they had received their great commission, found it necessary to tarry awhile at Jerusalem until they should be fully qualified for their great work. So let brethren be patient and wait, not in idleness but in prayer, and in faithfulness to their duties in the calling wherein God has placed them for the time being, and in due time he will open the way for them to enter into any further department of Christian labor into which he desires them to enter.

The following remarks of Dr. Krummacher may be read with profit in connection with the subject under consideration. They are from his work entitled *Elijah The Tishbite*, and are made on the calling of Elisha: "Elijah found him behind the plow. It is not without meaning that this is mentioned in the history. Here then we have a pleasing picture of a man, who, notwithstanding the gifts with which he was endowed, continued lowly in his own eyes, and led an humble and unassuming life. How many, gifted like him, would have thought themselve too good for the plow, and born to a sphere of life above that of a simple farmer; would have persuaded themselve that they must not withhold their talents from mankind, that they must go forth into the field of public labor, to enlighten and guide the world. But such t oughts did not enter into the mind of Elisha. His pretentions were not beyond his plow, and husbandry; he saw his vocation in these quiet and rural occupations, and well satisfied with this, he "minded not high things." How much more amiable and beautiful is such a disposition than the opposite one, which is now so frequently met with among Christians! "Labor for the kingdom of God," is become the watchword of the day; we certainly rejoice at it, but with very

mingled feelings. There is too much vanity and self complacent pushing forwards, which, alas! may be seen on this field of activity. No sooner does any one imagine he has found himself possessed of talents and gifts ever so small, than he hesitates not to regard himslef as a pillar of the church of God. The condition and calling in which he has been hitherto, is no longer the proper one for him. He immediately begins to think, if not to talk, of a higher station, to which he imagines himself born. We ought undoubtedly to let our light shine before men; but then every one should do so in the situation in which Providence has placed him. Nor does God intend, by this command to let our light shine before men, to refer simply to the ministry, or to any official teaching in his church. It is not merely thy lips, Christian, but thy *life*, which is to be the lamp. It is thy general character and conduct which are to edify thy brethren and glorify God. He intends that all thy thoughts, words and works should silently testify that thou art born of God, and that the peace of God rules in thy heart. Then it is that thou throwest around thee that gracious radiance which the Savior means when he bids thee let thy light shine before men; then it is thou preachest the gospel as the power of God unto salvation, more effectually than can be done by thy words. And remember that those spiritual lights have the purest radiance which are the least conscious of their own brightness; and that those divine flowers diffuse the sweetest fragrance which make the least display.

That excessive pressing of religious men into public notice, which characterizes the present day, is only another sign of the spiritual poverty of the times. There is a great dearth of truly great and noble spirits in our modern Christendom. No eagle pinions at present soar in our firmament; hence the small birds, the minds of inferior cast, having no living standard by which to discern their own littleness, are emboldened to regard their own modicum of talents and endowments as an evidence of a divine vocation to great and exalted things. How happy would it be for Zion were that vain activity, which is not of God but of the world, confined to the world itself, and not obtruded within her sacred inclosures. Happy would it be for her people, were there not so mournfully prevalent among them an idolatry of worldly instrumentality and mere human talents! Why is it that God so frequently calls home his most excellent servants and evangelists, in the bloom of life, from their useful labors, but—as one purpose at least—to secure them from the peril of that idolatrous admiration with which these mortals are want to be extolled, in what are called the religious periodical; and to let the survivors know that the pillars of the temple are not flesh; that wisdom does not die with any creature; and that none but himself is the basis, the support, and the builder up of his kingdom."

Correspondence.

MIDDLEBURG, IND., February, 21,

Brother James: Thinking, perhaps, it would be encouraging to you, I will send a few lines to you, informing you that we are reasonably well, with the neighbors around us, with a few exceptions. Though the weather is rather uncomfortable out of doors, with con-

siderable of snow. My wife, with her sister has gone to visit a sick sister, and feeling rather lonesome, I thought I would drop a few lines for your encouragement, and to show my approval of your Magazine, though my education is limited, and practice not extensive, it is rather a burden for me to write.

Then I will inform you that I have received the second number of the *Visitor*, and was glad to do so, it always being a welcome *Visitor*, because in this way we hear from all parts of the brotherhood, what it is doing, and not only so, but a great many articles contain very useful knowledge, from which we can always learn something. Others do not appear so full of instruction, however, the majority are interesting. In short, I do not see how the brotherhood could get along without those Periodicals, from the fact, if we had them not, we would hear scarcely anything of the church except what we read in the scriptures. And while this is the best reading, that we can find, we mean the scriptures, by the means of the *Visitor* we can read news from the churches, with a great deal of other useful reading, which is very encouraging. Then I would say to the brethren still go on in the good cause, contribute largely, that we may have useful reading for ourselves and children. More anon. B. Leer.

Scenery Hill, Pa.
March 18, 1869.

Editors Gospel Visitor—Dear brethren: I recently visited the brethren in Seneca, Sandusky, and Hancock counties, O. A sketch of which I send you.

I left home on the 15th of Feb., and arrived at Tiffin, the 17th, at 4 P. M., where I met my br. David Wise, who took me to his home. On the 18th commenced meeting in Shannon's school house near my brother's. Continued our meetings mornings and evenings until Sunday forenoon, in the neighborhood of my cousin's (Shidlers). Our meetings were all well attended, a very good interest manifested. Many I hope, felt the power of truth, as their tears signified. May God help them to come to Christ, in the day of mercy. On Sunday P. M., was taken to Green Springs. Held meeting in the evening. 22nd, went to the Gordon meeting house. Two meetings. 23rd, had meeting at Thompson Centre, at 10 A. M. Was taken to Belvue in the evening. Lodged with br. George Karns. Enjoyed good rest. 24th, took the cars in company with br. Karns, and soon arrived at Washington station in Sandusky county, in br. Noah Henrick's district. A walk of two and a half miles brought us to the residence of br. Henrick's, where we enjoyed rest until the 26th, br. H., having no appointments. 26th, went to the west part of br. H.'s district.

On the 27th, visited some members, among whom was our beloved old br. John Smith, who, according to information given, was, on that day 101 years, 1 month and 19 days old. He was born in Nottinghamshire, England, and emigrated to America about twenty years ago. He is quite active, walks with as light, elastic step as many do at seventy years. 28th, attended three appointments to-day, br. D. Smith assisting.

March 1st, returned to br. H's visited his sick daughter, found her better. 2nd, was taken to Freemont by br. H. Took the cars to Fostoria, in br. J. P. Ebersole's district. Commenced meeting in Ebersole's meeting house where we continued evening and morning until Thursday evening. Held meeting in West Independence on Thursday

vening. 5th, went west of Findlay, where br. Jos. Crumrine lives, (formerly rom this place) 6th, returned to br. Ebersole's where I found my nephew, r. John R. Wise, and a cousins' son, Reuben Sellers, waiting for me, who rought me a telegraph dispatch from ıy wife, informing me that my family as very sick. And as there were no rains running on Sunday, I remained t Ebersole's for meeting at 10 A. M n Sunday, and then was taken to my rother David Wise's. Took supper ith the kind family of br. James eely, where a large number of my iends and relatives came in to see me. fter prayer together, we went to the ation. A large number accompanying s. At 11:30 P. M., I took the train nd having a prosperous journey, I ar- ved at home on the 8th at 10 P. M found that *death* had been at work in ıe family Our youngest child died n the 3rd, and was buried on the 5th. ur little girl was very ill, and is at is time, 18th. We can say, "It is ıe Lord, let him do what seemeth un- him good." Of the deceased one e say, with the man of patience," The ord gave, and the Lord hath taken. lessed be his name" Although "no astisement is joyous, at the present me," I pray that ours may yield the peaceable fruit of righteousness."

Your br. in hope.

JOHN WISE.

News from the Churches.

Dear brethren in the Lord: As I ke great delight in reading the *Visi- r*, and the news from the churches, I ought to write a few lines to let the rethren know how we are getting along this little arm of the church. There were but three added to the church by baptism this summer. One of them was one hundred and one years and six months old. After he was baptised he walked some forty rods to change his clothes. He told me that he had belonged to the Methodists some twenty years, but when he heard the brethren preach, and read the scriptures, he could not trust to die in that faith. He communed with the brethren, and rejoiced that the Lord permitted him to commune with the children of God.

NOAH HENRICKS.

Fremont, O.

To the brethren of the Covington Church: After returning you our sincere thanks for past favors, we hope and trust you will still remember us here in the South West where we have ventured outside of church organizations, —though not out of the limits of civilization. Many of the people here are quite unacquainted with our doctrine, yet they appear to be very much interested in it. From all appearance, we think if we could have regular preaching here, it might be very profitable for the good cause. If there should be any of the brethren wishing to emigrate to the West, we know of no better locality than South West Missouri, and particularly laboring brethren, as there is a wide field open here for missionary labor, not only here in Missouri, but from here to the Gulf of Mexico.

J. MORTON.

Barry County, Mo.

Br. Daniel Keller, of Dickinson, Pa. under date of Feb. 24th, says, We had a series of meetings since the holidays, and five additions. We also had four additions shortly after the debate.

Editors' Table.

Our Approaching Annual Meeting.

Before our next issue, many of our dear brethren will have started for the Annual Meeting in Virginia. There should be, and we hope there is, a general feeling of gratification in view of the prospect of meeting our beloved brethren of the Southern States in Annual Council in their own territory. It is now eight years since the Annual Meeting has been in the South. And at the last meeting, but few of our brethren from the North were present, owing to the commencement of hostilities between the States. We have a large number of devoted and zealous brethren in the South, and we feel they are more endeared to us of the North than ever, having passed honorably through the fiery ordeal of the rebellion, adhering with but few exceptions to their peace principles, when adherence to those principles was at the sacrifice of comfort, wealth, and in some cases life itself. We thank God for the grace by which they were enabled to hold out faithful in the stormy times through which they were brought, and for the prospect we have of again holding with them Christian communion and council. May heaven sanctify the occasion, and make it productive of good to the general brotherhood.

In calling the attention of our dear brethren to our approaching meeting, we would ask them to look at it as a solemn convocation of the people of God, designed to promote either directly or indirectly the interests of the cause of Christ. And in looking at it under this aspect, it is desirable, and not only desirable, but right and proper for every member of the brotherhood to share in the responsibility attending it. And we hope the members of the church who do not attend the meeting, as well as those who do, will feel that responsibility, and properly meet it. Those, and those only, who have been called to share in the immediate labors of our Annual Meetings, and who have been brought to realize in a considerable degree, the solemn charge committed to those, who have entrusted to them the gospel of Christ and the spiritual interests of undying souls, can fully appreciate the responsibility of those upon whom the immediate and practical labors of those meetings devolve.

The members of the brotherhood being thrown under different circumstances, and being surrounded by various influences, and having been educated under different principles, and being exposed to new forms of evil, and new issues arising around us in the world to be met, under such a state of things, to preserve harmony of principle, and uniformity of action, requires no little wisdom and administrative ability—more than any thing but the spirit of God can impart. There are not a few who think that it is an easy matter to answer the questions, and settle the difficulties which are brought to our Annual Meetings to be acted upon, in a manner that will give satisfaction. Such are laboring under a great mistake; and such usually have but little sympathy for those who have much of the labor to perform. This class of brethren from their peculiar habit of thought, or rather perhaps for want of thought, takes a very limited view of causes affecting the church of Christ for evil or for good.

In watching the interests of the church, two things must be constantly kept in view. First, the system of truth delivered by Christ to his church, must be preserved pure and entire. Secondly, no offense must be given, or

stumbling block put into the way of any of the "little ones" who are seeking to know, and striving to do the will of the Lord. These are precious to Jesus For them he died Them he has called, and he has cautioned all against doing any thing to discourage such in their attempts to serve him. Nothing is to be taken from, or added to, the gospel in its various departments of truth. These things should be properly understood, and carefully acted upon by evangelists, pastors, churches, Annual Councils, and all, whether individuals, or bodies of believers, who profess and attempt to speak and act in the name of the Lord.

Hence the necessity of wisdom, prudence, caution, and firmness And that our approaching Annual Meeting may possess these and all other qualifications necessary to enable it to perform the solemn work that may come before it, we remind our dear brethren of the duty and privilege of prayer. And would it not be well, for us all to observe a day of fasting and prayer for God's blessing upon the meeting? We feel that it would, and recommend it to the church. Let all who may attend the meeting be very watchful, humble, and prayerful. And let all who remain at home, remember the arduous labors of their brethren who attend the meeting, and at the time of its sessions or labors, let there be much wrestling with God in prayer in behalf of the occasion. This being done, we may anticipate the presence of the Head of the church, who has graciously promised to be with his people unto the end of the world. And if the Lord is with us, we shall have a pleasant and profitable meeting. Brethren, the times call for humiliation and prayer. Heed the call, and respond as the self-denying friends of a self-denying Savior.

A WORD TO OUR FRIENDS —As we have already stated, and as will be readily perceived by all who notice the matter, we are using a better paper for the *Visitor* than we formerly did, and by so doing we shall add to our expenses, at least $150,00, in printing about as many as we printed last year. Now we did hope that the friends of the *Visitor* would appreciate our desires to improve it, and make a little extra effort to increase our circulation that our profits from such an increase would meet our additional expenses in our paper bill. But at present our prospects for an increase of patronage is not very favorable. Indeed unless there is a considerable number of subscribers comes in yet, we shall not reach our circulation of last year We therefore hope our friends will not cease their efforts to procure subscribers. Please present the *Visitor* to all the members of the church who have not yet had it presented to them, and to any others that would be likely to take it. Do not stop your labors; subscriptions will be received at any time during the year, and a considerable number of subscribers can yet be supplied with back numbers of the present volume. Friends, please keep the good work advancing. Remember that without labor, but little can be accomplished.

NOTICES.

The brethren in the North West District of Ohio, will hold their District Meeting, God willing, in Eagle Creek District, Hancock county, three miles West of Williamstown, in the brethren's meeting house, on Friday, May 7th, 1869 We expect to have preaching on the evening of the 7th, and every day and evening till after Sabbath the 9th. Brethren coming from the east and west by rail road will stop off at Dunkirk, on the Pittsburgh Ft. Wayne & Chicago rail road.

JOHN P. EBERSOLE.

INFORMATION DESIRED.

The son of Mathew Hileman, of Na-

varre, Stark county, O, left his parents on the 25 h of Dec. 1867. and went to Jonesborough, Ills. He then went to Metropolis City, Ills. He wrote from each place. For about one year they have not heard of him. They are very anxious to hear from him, and have requested us to give this notice, hoping that it may lead to some information concerning him. He is thirty years old, five feet six inches in height, having black curly hair, and browe whiskers, and not very heavy set. His name is Edward Hileman. He was not altogether in his right mind when he left home. His afflicted parents will be very thankful for any information relative to him. Address Mathew Hileman, Navarre, Stark Co., O.

The District Meeting for the churches of South Western Ohio, will be held in Darke county, about eight miles south of Greenville, on Tuesday, the 27th of April.

CORRECTION.

The time of the District Meeting for the District of West Va, was given wrong in our last No. It is to be on the 30th of April, and 1st of May.

MARRIED.

On the 1st of Jan. 1869, at the residence of the bride's parents, by br. Joseph Michel, br. FRANCIS SNAVELY, to sister REBECCA LYON, both of Hudson, McLean Co, Ills.

OBITUARIES.

Died in Sweedlin Valley, Pendleton county, West Va., April 5, 1868, mother and sister in the church, ELIZABETH MITCHEL, widow of John Mitchel, aged 76 y. 9 m and 2 days. She was a kind and affectionate mother, and a faithful member in the church for about 6 years. A few months before her death, she took the dropsy and suffered past ordinary suffering at the departure of life, but bore all with patience, looking far beyond this vale of tears for that rest that remains for the children of God.

Funeral services by Addison Harper and Michael B Kline, from Rockingham county, Va., to a large Congregation, from John 14: 2.

JESSE MITCHEL.

Died in Stone Lick church, Clermont county, O., July 13, 1868, our old and beloved br. WM. STOUDER, aged about 85 years. He was a deacon in the church about forty years. Funeral services by br. Daniel Miller.

Also in the same place, July 28, sister NANCY GROSSNICKLE, aged 71 y. 8 m. and 3 days. Funeral services by the writer.

JOHN LAIR.

Died in Portage congregation, Berrien Co., Mich. March 29, 1868, br. NOAH WEAVER, aged 29 y. and 8 months. He left a widow and many other friends to mourn their loss, but we hope their loss is his eternal gain. Funeral services br. J. Miller.

E. WEAVER.

Died in the North Fork, Wild Cat Church, Carroll county, Ind., March 6, 1869, sister MARY ROOF, aged 81 y. and 18 days. She was a dear old mother in Isreal. Her life and death were such as give to her surviving friends reason to hope her end was that of the righteous. Funeral services by elder John Shively and John Metzger, from 2 Cor. 5: 1—2.

SAMUEL ULERY.

Died in the Upper Deer Creek Church, Feb. 13, 1869, LEEDOM L. son of friend James and Frances Ferguson, aged 14 y. 10 m, and 29 days. Funeral services by elder Hile Hamilton, and others from James 4: 13, 14, 15.

A. RINEHART.

Died in Adams county Pa., June. 5, 1868, br. JOHN BLOCHER, an old subscriber of the Visitor, aged 75 y. 6 m. and 2 days. Funeral services by br. Joseph Sherfy.

DAVID BLOCHER.

Departed this life, Feb. 13th, br. SAMUEL MILLER, jr., son of br. Samuel Miller, sr, in the Upper Cumberland District, Cumberland county, Pa, aged 29 y. 3 m. and 22 days.

Brother Samuel Miller, like many others delayed the day of grace to a late hour, which he regretted much on his sick bed. By his earnest request he was taken from his bed, carried to the water and baptized, about two weeks before he died. Shortly before he died, he solemly warned his brethren and sisters and former associates not to delay their day of grace as he had done, but to become reconciled to God in the days of their health. He then gave directions concerning his funeral, chose the text from which his funeral sermon should be preached &c., and fell asleep. Funeral services by br. Daniel Hollinger and the writer, from Rom. 6: 12—13.

DANIEL ECKERMAN.

Feb. 18th, in Benton Co., Iowa, SUSANNA M. KNAPP, wife of Martin Knapp, and daughter of br. Emanuel, and sister Mary Fike, aged 19 y. 11 m. and 24 days. Funeral services by the writer and John Ailison of the River Brethren Church. Text from 1 Thess. 4: 16.

W. J. H. BAUMAN.

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WITH MONEY

From John H Repolgle, Stephen Butterbaugh, C Newcomer, B Bashor.

RENEWAL.

Our readers will observe a change in the appearance of the *Visitor* this month. We have gone to heavy expense in purchasing new material in order to renew and refurnish the office. We are determined to improve, and we now ask the friends of the *Visitor* to encourage us in our undertaking by sending us large lists of new subscribers. In order to encourage, we make the following

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THE GOSPEL - VISITOR.

Vol. XIX. MAY, 1869. No. 5.

HOLINESS, NO. 5.

ITS FUTURE PREVALENCE.

"In that day shall there be on the bells of the horses, *Holiness unto the Lord;* and the pots in the Lord's House shall be like the bowls before the altar: yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the House of the Lord of hosts." Zach. 14: 29—31.

In our explanation of holiness given in our former essays, it was defined a hallowed state, a full, entire, and unreserved consecration of all we have and are to the service and use of God, for the promotion of his purposes and pleasure; the assimilation of the entire person who is holy to the divine nature; the presence of every holy element of character that God originally designed to enter into the formation of man; and the absence of every thing of an evil character. Such will be the condition of a person in whom the work of holiness is completed. And such a picture of man painted in all the moral beauties which give such heavenly lustre to the only begotten Son of God as to constitute him the chief among ten thousand and the one altogether lovely, is one of the grandest objects of contemplation that can be presented to the human mind. And there must necessarily be connected with such a state of holiness, happiness of the purest and highest order. And a holy character possesses within itself such means of happiness that it is happy, let the outward circumstances by which it is surrrounded, be what they may even the most unfavorable. A holy person does not lose his enjoyment though placed among sins and sinners, if duty has placed him there.

And if holy persons are happy, though surrounded by evil, and though subject to persecution, trials and afflictions of various and numerous kinds, as we know from the history of the church they are, what will be their enjoyment when they are not only perfectly holy themselves, but when every thing around them to which they are the the most remotely connected, is also holy? It must be great, very great, unspeakably great. Then, and only then, will the joy of believers be full.

Prophecy assures us that holiness is to prevail, though "the world now lies in wickedness." "We," says the apostle Peter, "look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 12. The interesting prophecy at the head of our present article, gives a singularly minute account of the universal prevalence of holiness in the latter days. It is suggestive and instructive and deserves not only to be read but to be carefully studied.

1. Holiness shall be introduced into all the departments of the business of life. Upon the bells of the

horses shall be engraven *Holiness to the Lord*. The marginal reading is *bridles*, and the meaning seems to be, that as *holiness unto the Lord*, was written on the mitre of the high priest, indicating that his office and service all belonged unto the Lord, so the owners of the horses would feel that even their horses belonged unto the Lord, and, consequently, would use them to his honor and glory. Great men who now ride in splendid chariots, with a pomp ous retinue, under the present order of things often barbarously treat those useful animals, and make them with the chariots they draw, and all that pertain to their pleasure parties, conducive to sin, and thereby injure themselves and dishonor God; but under the new order of things, in which holiness will abound instead of sin, horses and chariots with all the uses to which they shall be applied, will be devoted to the Lord, and used only to subserve his holy purposes. If we read it *bells*, then as bells are designed to quicken the speed of the horse when traveling, and to give warning of his arriving, so holiness will be the prompter of all our actions, and the only sound that will animate the soul. If we read the passage as if written, "In that day shall there be on the bridles of the horses, *Holiness unto the Lord*, then it will imply that as the rider guides his horse by the bridle which is before his eyes, so, by seeing holiness written upon the bridle, he will be reminded that holiness is to be the rule of his life and actions.

2. The furniture also of the houses of the saints shall be *holiness to the Lord*. "Every pot in Jerusalem and in Judah, shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein." This seems to mean that the vessels that were used at their common meals, would be used in such a sacred manner, and with such a due regard to the Lord, and with such regard to sobriety and holy order, and so much mixed with a spirit of prayer and devotion, as would give to their ordinary meals the character of religious feasts, and impart to them much of the character of the Love feast of the present dispensation of the gospel. Then indeed will be fully carried out the precept, "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. And so holy will every thing be, down to the cooking utensils of the house, that they that sacrifice, shall come and take of the common vessels, and seethe or boil their sacrifices therein, regarding the common vessels of the house as fit for such service as well as the *bowls before the altar*, as every thing is now "sanctified and meet for the master's use." When Christianity reaches the climax of its power, and obtains the ascendency in all the affairs of this regenerated earth, every person, place, and thing will be sanctified to the Lord. Our Lord said to the woman of Samaria, "believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father." John 4: 21 By this language he designed to convey the idea, that under the gospel dispensation, every place could be made a place of worship, and that Jerusalem and the mountains of Samaria need not be resorted to, as if there were no

other places in which acceptable worship could be offered to God. Here was an allusion to a peculiarity in the gospel dispensation which was to adapt it to every place. And as the sanctifying power of Christianty was to make every place a suitable place for its worshipers to worship if they would choose to have it so, in like manner that power was finally to sanctify every thing connected with the members of the church, and make it conduce to the edification of the church and the glory of the Lord.

3. In the completion of the great work of holiness, the tares and wheat shall be perfectly separated. "In that day there shall be no more the Canaanite in the house of the Lord of hosts." The Canaanites retained for some time a possession in the Promised Land, and it was with no little difficulty that they were finally removed. And now there are many in the church who dishonor their holy profession. But the time of trial and purification is coming, when the fishers of men will have ended their work, and drawn their net to land, and then the good shall be gathered into vessels and the bad be cast away, when there shall be *wailing and gnashing of teeth.* Matt. 13: 47—15. The good cannot forever exert a salutary and sanctifying influence upon the evil, and sin and sinners cannot for ever annoy and tempt the good. A final separation must come, and whatever is holy will be associated together, and all that is unholy will constitute one body.

If we understand the language of the prophet we have been considering literally, the ideas presented are very interesting and beautiful. The thought that the trappings of our horses, and all the furniture of our houses, are to be sanctified to the service of the Lord, is a happy thought. And looking at it figuratively, but still practically, we shall regard all that we have as consecrated to the Lord. Whatever we possess, whether things for use or for pleasure, Holiness to the Lord will be inscribed upon it. All the members of our bodies, all the faculties of our souls, all our property, and all our influence, will be considered as talents given to us by our Lord, and will be acknowledged as his property, and will be held in subserviency to his will and used to promote his glory.

Associating with the idea of gospel holiness the glory, and light, and blessedness that are associated with it, what a delightful state will that be when holiness prevails to the extent it will, when all the purposes of God relative to his church are executed;—when our souls are holy, our bodies freed from all corruption and mortality, and made holy, when the earth under us is holy, the atmospheric heavens above are holy, when every thing around us that we touch and handle is holy, when all with whom we associate are holy! Such will be the final results of the triumphs of Christianity. God is holy, and he seeks to diffuse his holiness, that he may diffuse happiness among his creatures. In the atonement of Christ the means for the removal of sin was provided and in the gospel we have offered to the means by which the efficiency of that atonement may be applied personally and practically to us. And by now accepting and using these means, we lay the foundation

for a glorious work of holiness that will not cease its operations until it has separated us entirely and for ever from every thing of a sinful character, and wrought in us—in both soul and body, that perfect holiness that will assimilate us to God's holy character, and transform all things around us on earth to such a state of holiness as will assimilate earth to heaven.

The measure of holiness that we have so imperfectly described, is that which will characterize the Millennial age. And this blessed state is the hoped-for future of every true child of God. Such a future, so promising, and so glorious, must be desirable to all, as all will have an existence some where in the great future.

Let the bright future of Christianity endear that divine system of religion more to our hearts than ever. And let the Millennial type of holiness be that after which we aspire, and to which we now labor with untiring diligence to conform. The foundation of that holy character should be laid, and its elements introduced, and some progress in its development made in this life if we desire its consummation in the world to come.

"Heav'n is a place of rest from sin,
But all who hope to enter there,
Must here that holy course begin,
Which shall their souls for rest prepare."

Reader wilt thou be happy now and forever? If thou wilt, thou must be holy. Then *follow holiness* as thy great vocation, and thou shalt share in the inheritance of the saints.

J. Q.

For the Visitor.

CHRIST AND JOSEPH.

"And Joseph said unto his brethren, come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt." Gen. 45: 4.

There is no circumstance recorded in the Old Testament scriptures, the reading of which affects me so much as this. Joseph being Jacob's eldest son by his beloved wife, Rachel, born of a mother that had long been barren, and his life being so remarkably divided between his humiliation, and exaltation, I cannot avoid seeing something of Christ in it, who was first humbled, betrayed, and sold for thirty pieces of silver, put to death, and afterwards exalted. So Joseph, conspired against by his brethren, sold into Egypt for twenty pieces of silver, reported dead to his father, and afterwards exalted, as a type, or representative of Christ I use him in this article. That is, what Joseph was to his brethren literally, Christ is to his people spiritually. As Joseph by God's appointment became a literal savior to the people by supplying them with bread, so Christ in God is the spiritual Savior of a lost world.

Joseph being hated and despised by his brethren, because he informed his father of their wickedness, to get rid of him, they conspired against him, and finally sold him into Egypt, and reported him to his father as slain by some ravenous beast. And now, perhaps, they lived unhindered in their wickedness, until want drives them into Joseph's presence; who, when he saw them, "knew them, but made himself strange unto them, and spake

roughly unto them, and said unto them, *whence come ye?*" Joseph knew his brethren, but they knew not Joseph. I need not particularize. I will only say, their want brought them into his presence; and his strange conduct brought all their wickedness towards him, vividly to their minds, their guilty consciences smote them, until they were brought to the border of despair, and knew not what to do. Joseph's heart breaks, he can refrain himself no longer. *He wept aloud*, and says to his brethren, *I am Joseph your brother*, whom you sold into Egypt; he fell upon Benjamin's neck and wept, and kissed all his brethren, and wept upon them, and after that his brethren talked with him.

Joseph being here a representative of Christ, so are his brethren representatives of sinners. A sinful state is a slavish, wanting, starving, perishing state. It was poverty and want brought the prodigal son to his reason. His starving condition brought to his remembrance the abundance in his father's house.

Sinner, sin has deceived you; sin and sinners have made you poor in soul; they have robbed you of your portion. You have rebelled against God and his Christ; you have set at naught his counsels, and rejected his service; your sin is starving your soul; you are perishing in a land of famine; you have none to help you where you are. You must go to Jesus against whom you have so grievously sinned, for help. He only can help you. But you say *he speaks roughly to you*, and will not regard you, accuses you of *hard things*, of being spies, &c. Sinner, you are mistaken; he is not rough but mild. He is chiefest among many thousand, and altogether lovely. His ways too, are ways of pleasantness, and his paths are peace. His yoke, too is easy, and his burdens are light. But your sins are great, the enormity of them is past your comprehension; they are as chains dragging you down to hell. Your conscience is guilty, and his apparent roughness is in you; the knowledge of your guilt makes you judge him by yourself; you know you would treat your fellow-man rough if he had done to you as you did to Jesus, and then come to you for favors.

Your guilt makes it so. All the evil Joseph's brethren did him, came fresh to their minds, he need not tell them; their guilty consciences condemned them, and made them know that their calamities into which they were now come, were the effect of their sin. So your guilty conscience makes you think *Jesus speaks roughly to you*, and will not hear, nor regard you when you pray; and though a gleam of hope arises in your soul, it is all taken away by the finding of some "cup" in your sack's mouth. Some new trouble, *another cross to bear*, some unforeseen trial to encounter; another sacrifice to be made, &c. Then Jesus and his service seems rough and hard to you. Don't despair. If Jesus be in the "*cup*," though bitter at first, it will be sweet in the end. Jesus knows you, though you know not him. If he is rough, he is probing your wound to its depth. Your case is desperate, and requires heroic treatment. He is trying you whether you know how exceedingly sinful your sins are, whether you be truly humbled for your sins, and whether you will put your trust

in him. As one standing behind the wall looking through the lattice, he sees you; and when he sees you truly penitent, and sees you have forsaken your evil ways, and your sinful associations, he says, *come near to me*, I am Jesus your Savior, be not afraid, *it is I*, let me kiss you with the kiss of peace, let me weep over you. It was not mine, but your sins that distressed you. I will take them all away, and remember them no more against you. Come now and let us talk together. I am neither rough nor hard, though I seem so to you. Your sins were very great, and required it. You will now find me kind and good; I will feed you, and in the end save you; and not you only; but is your father yet alive? bring him to me, and though he be old I will save him; bring your wife, your sons and daughters along, I will save them. Bring your poor, your bond and free, your high and low, I will save them. Bring your trembling, and weeping sinners along with you, I will heal them and wipe all their tears away. In my Father's house there is room for all. Young men and maidens may come, and I will give them new hearts, and right spirits. Come, come unto me "all ye ends of the earth and be saved." "Whosoever comes unto me shall in no way be cast out."

Note. When Joseph made himself known to his brethren, he did it privately. "When he could no longer refrain himself, he cried, cause every man to go out from me. And there stood no man with him when Joseph made himself known unto his brethren." So Jesus says, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Sinner, this do, do it in faith believing, and you will receive an open reward, so blessed in your soul, that your obedience to God will be open and manifest to the world. How long your struggle may last, or how severe your trial may be, depends much, if not altogether upon yourself. Saul's lasted about three days; the penticostian's less than one day. The jailor's troubles were turned to joy in one hour. All these showed symptoms of anxiety and deep distress. While the Eunuch and Lydia seemed to embrace their Savior without an apparent groan or sigh. And Mary chose that good part which shall not be taken from her, cheerfully sitting at Jesus' feet hearing his word. No opposition being in them, there was nothing to oppose. Sinner, yield thyself to God, draw nigh to him, and he will draw nigh to you, and he will receive you, and be unto you a father, and ye shall be his sons and daughters saith the Lord.

D. P. Sayler.

For the Visitor.

THE SEVENTH DAY.

Are we under obligation to keep the seventh day a sabbath unto the Lord? This is an important question, and unsettled in the minds of some good people, and settled wrong in the minds of others.

In order to determine this question, it is necessary to know what the law on that subject was; by whom it was given; and to whom it was given; and what it was given

for. All these questions are answered in the 16th chapter of Exodus where it is for the first time given as a law, and then it was given to a peculiar people, binding upon them and no one else 29th verse: "See, for that the Lord has given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. 30th verse: "So the people rested on the seventh day."

These Scriptures show what it was, and how it was to be kept, when it was first given. This law was afterward given as one of the Ten Commandments; see Exodus 20: 18: "Remember the Sabbath day to keep it holy." This word, remember, is an appeal to something they had already received, and bind-binding it anew upon them.

We want to show further, the peculiar nature of that Sabbath law, Exodus 35: 2; "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death." 3d verse; "Ye shall kindle no fire throughout your habitations upon the Sabbath day."

Again, numbers 15—32: "And while the children of Israel were in the wilderness, they found a man that gathered sticks on the Sabbath day 36th verse; "and all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." From these Scriptures we learn that this law was a part of a penal code, peculiar to Israel alone. What would we have now, if we were under that law? No man could go out of his house. No man could build a fire on that day. It would be a terrible sight now to see a congregation of professed christians, stoning a member of their church even to death, for gathering a bundle of sticks to kindle a fire on the Sabbath. Surely this is enough to convince all of us that it is not to be kept now as it was then. And if we change the manner of keeping it, we must have the same authority for the change that Israel had for the original law. The rule of keeping the Sabbath a seventh day now needs the same divine sanction that the original rule had. And we know of no divine law for keeping the seventh day in any other way than that given to Israel. And as we cannot keep it that way, let no man put a yoke on us that neither we nor our fathers were able to bear.

Paul sets this subject before us in its true light, Eph. 2: 14—15. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances. This shows that the law that was given to Israel did not survive the death of our Savior; consequently it is not binding upon us.

Again, there is but one way by which we Gentiles could come under the law, and that is by literal circumcision, Gal. 5: 3. "For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

The words, "the whole law," mean the entire system given by Moses; and no gentile is under obligation to that system until he is circumcised. And Paul says, "if ye be circumcised, Christ shall profit you nothing."

The keeping of the law and circumcision are inseparably connected together.

Paul tells us again, "we are freed from the law, that being *dead* where in we were held." We might here rest the argument and call upon the Sabbatharian to find a law for keeping the seventh day differently from that given to Israel; for until that can be done, we are not under any obligation to keep it. Not only that, but he must find a law different from that given to Israel, showing us the manner in which we must keep it.

And still further; he must show that keeping it in a different way from that observed by Israel, would be acceptable in the sight of God. Until this is done, (and we are confident it never will be), we are under no obligation to keep the seventh day Sabbath.

We would here remark further that the world was twenty five hundred years old, when this law concerning the Sabbath was given, and since it is dead, we are no more under it than they were that lived before it was given. And as we are in the negative on this subject, the Sabbatharian is bound to find his proof before the law was given in the 16 chap. of Exodus, or after it was repealed by the death of Christ. And we are confident he can not do either. And we suppose he will not try to prove that we are under the law given to Israel.

We will now return to the second question concerning this matter, and that is by whom was this law given? We scarcely need answer that it was given by God himself, as appears from Exodus 16: 23; "And he said unto them, this is that which the Lord hath said, to-morrow is the rest of the holy Sabbath unto the Lord."

We would notice here that it was on the 15th day of the second month after Israel had departed out of the land of Egypt, that God gave the law of the Sabbath. And in the third month at Sinai, he gave the Ten Commandments, and this was made one of them.

And at this point we will notice that the Sabbatharian makes a distinction that leads him into errror, when he distinguishes between the Ten Commandments and the law of Moses. They say, God gave the Decalogue, and Moses gave the law. Now that distinction is purely an assumption; for the whole law has God for its author. Any man that will read with care Exodus from the 19th chap., and Leviticus, and Deuteronomy, will find it full of such expressions as this: "The Lord spake unto Moses saying;" proving that the Apostle was right when he said "holy men of old spake as they were moved by the Holy Ghost."

We would here remark that the error we are opposing will overturn itself if closely examined. They say the law of Moses has passed away, but the Ten Commandments which God gave are still standing. In Matt. 22: 36—40, a lawyer says to the Savior, "Master which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets." Here we would notice that on these two hang all the law and the prophets, and neither of the two is in the Decalogue.

Now the Savior being right, these two are the great commandments and all the law and the prophets hang upon them. Now for the distinction: If the law of Moses is passed away, then these two greatest commandments are gone, and if they are gone, all that was hanging on them is gone too, for it could not stand when its foundation was gone. But here is the worst; the Ten Commandments were a part of the law, and the whole law hang on two of the Commandments of Moses. But they have passed away according to the logic of the Sabbatharian; then the law and the prophets went with them, and as a matter of necessity, the Decalogue went too, for it has nothing to stand on. This being the result of his own logic, he has no place to hang the seventh day Sabbath, and he must let it go too. We would here state that no fact is more important or clear than that the whole law is of God, and whatever Moses gave, came from the same Jehovah who gave the Ten Commandments.

We will now return to the third question relative to this subject. And that is to whom was the law concerning the Sabbath given? This is also answered in Exodus 16th chap. where the law was first given.

"I have heard the murmurings of the children of Israel; speak unto to them," saying: This shows to whom he spake.

Also in Exodus 20: 1—2; "And the Lord spake all these words, saying, I am the Lord thy God that brought thee up out of the land of Egypt, out of the house of bondage."

These testimonies with many others prove that the children of Israel are the people, and the only people to whom God gave the law, and it cannot be for a people to whom it was not given.

Paul says, Romans 2: 14, "For the Gentiles, who have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves."

Here Paul tells us that the Gentiles did not have the law; and it is impossible for a man to keep a thing he has not got. And as God never gave that law to a Gentile, he will never require a Gentile to keep it.

Just in the same sense the old patriarchs had a law but not the law of Sinai, consequently they, like we, were not under obligation to keep the law of Moses, for it was not given to them

Now let us note a few things relative to this matter. First, the 16th chap. of Exodus is the first time this law was ever given to any man or set of men. Second, that when it was given, it was to Israel alone. Third, it could not be a law to the patriarchs, for it was given after their day. Fourth, that the Gentile never had it, therefore he could not keep it. Fifth, the Christian is not under obligation to keep it, unless he has been sealed with literal circumcision.

An important question is connected with our subject at this point. Can the law be perpetuated after the nation for whom it was made, has been utterly destroyed? Most certainly not. Then if the law con-

cerning the Sabbath cannot survive when the people to whom it was given have been utterly destroyed, then the law of the Sabbath is not perpetual.

We will now attend to the Fourth and last question on this subject, and that is the purpose for which this law was given.

Gal. 3: 19: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come." Here we have the reason why the law was given. "Because of transgression." And also the length of time it should stand; "till the seed (Christ) should come." Again: Romans 7: 6—7; "But now we are delivered from the law, that being dead wherein we were held * * * * * * Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, thou shalt not covet."

Paul makes three points here worthy of note: First, the law under which we were held "being dead," per consequence, we are freed from it. Second, that Paul in the 6th verse, declares the law to be dead. And in the 7th verse, he connects the phrase, "Thou shalt not covet," with the law that is dead. And notice, that that is a part of the Ten Commandments. Third, Paul tells us he "had not known sin but by the law." The law then was given to teach the knowledge of sin. Now return to Exodus 16: 4—5: "And the people shall go out and gather a certain rate every day, *that I may prove them, whether they walk in my law or no.* And it shall come to pass, that on the sixth day they shall prepare that which they shall bring in; and it shall be twice as much as they gather daily."

Here we have the first intimation of the Sabbath given to man, and also the object for which it was given, "*that I may prove them whether they will walk in my law or no.* This law then was given to prove Israel, not the Christian, not the Gentile, not the Patriarch, for they were to be proven by a different law. Moreover it was given to see if Israel would *walk in it or no*, and not to see if the Christians, or Gentiles, or Patriarchs would walk in it or no.

In conclusion on this point we would observe, that the law was given to Israel to fence them in, to separate them from all other nations, constituting them a peculiar people, the depository of God's law until Christ the promised seed should come. And when Christ came, it was his work to break down the *middle wall of partition* between Jew and Gentile, for to "make in himself of twain, one new man, so making peace."

Mark, the new man was made by Christ, and not by the law. If then Christ made the new man, we must observe carefully how he was made and what consituted the new man. This new man must mean new Church, for it was made of Jews and Gentiles, both reconciled to God in one body by the blood of his Cross.

We will now leave the questions concerning the Jewish Sabbath with the answers we have given, to the candid consideration of the reader, and for a short time look to the new church which Christ has made and established upon better promises.

[TO BE CONTINUED.]

Father! my soul is struggling to do Thy will;
It hears Thy voice and fain would follow
All Thy leadings, but a power unseen
Controls it oft, and leads astray.

For the Visitor.

The Evils of Covetousness and its Incompatibility with the Christian Religion.

My Dear Friend:—May health continue to be yours; and the blessing of a good conscience preserve you from evil. Accept the sincere gratitude I offer for your many favors; and believe me when I say it will make me happy to receive any commands which it may be your pleasure to give.

The request which you have just made I shall most willingly undertake to fulfill; and can only thank you for your good opinion, while I am deeply sensible of my utter inability to do that justice to the subject which its gravity demands.

Allow me to hope that the many errors which you will find interspersed through my letters, may be judged by that spirit of benevolence which so happily becomes you. The truths, I am persuaded, you will gladly receive.

In meditating upon the vices and evil passions which, at the present time, abound to so great an extent, we will scarcely find one which will equal that of *Avarice* or *Covetousness*. It is an evil affection which robs man of the true glory of his nature; degrades him to the level of the brutes, and undermines every principle of the Christian religion.

By Avarice or Covetousness I mean that *inordinate desire* or *longing* after *wealth*, place, or *power*. It certainly is an affection which has, since the beginning of time, found a place in the hearts of a great portion of the human family; and we can only deplore its effects while we are powerless to apply a remedy.

It was covetousness which prompted our first parents to partake of the forbidden fruit; "robbed them of their first estate;" "brought death in the world, and all our woe." Daily do we see the effects of that transgression; vice and crime, sorrow, sickness, pain and death.

To give you, my dear friend, a complete history of the operations of this evil passion, and the misery it has brought upon the human family, would require a far abler pen than it is in my power to wield; and I am persuaded, from your hitherto uniform kindness, that you will pardon me if I do not give you more than a partial list of the evils it has produced.

To one whose mind is so well stored with a knowledge of the ancient world as is yours, I need scarcely say, that the operations of Covetousness, or Ambition, with which it is inseparably connected, can be plainly seen in the crimes, wars and devastations which had for so long a time banished peace from the earth, and driven the "ploughshare of destruction" through the fairest portion of the world.

All the wars of which Ancient History gives us any account serves only to show the operation of this evil passion, and its effects upon the destinies of the human race. The wars of Babylon and Assyria with the neighboring nations; the plundering of the sacred vessels of the temple; the expedition of Xerxes; the wars of Greece and Rome; the boundless ambition of Alexander and his generals; those dreadful contests known as the Punic wars, which lasted forty-five years, and in which millions of human beings were slain; the slaughter and devastation produced by the jealousies of Cæsar and Pompey; the crimes and desolations of Mahomet and his savage diciples; the destruction of cities and the murder of men, women, and children by those blood-thirsty conquerors, Jenghis Kahn, Alaric, Tamerlane, and Attila, who traversed the earth with the ferocity of demons, and marking their courses with blood, carnage and desolation.

An eminent historian, speaking of Attila and his wars, says: "By day

the earth was crimsoned with human gore, and at night the blazing homes of the slaughtered inhabitants illumined and reddened the firmament. Children were suspended by the leg to trees, and abandoned, alive, to birds of prey. Maidens were crushed under chariot wheels. Old men were fastened to the necks of goaded horses, that rushed with them to destruction. Five hundred blazing cities designated the march of the king of the Huns across the world, and a desolate wilderness occupied the intervals between them."

Whilst the monuments of ancient greatness and grandeur were being overthrown; the renowned cities of the old world destroyed, and their inhabitants murdered or carried into captivity; the arts and sciences given to destruction; and the civilization which was the growth of centuries swept away by these monsters of iniquity, the same passion, on a smaller scale, such as riots, assassinations, murders, thefts, robberies, &c., aided to swell the tide of human depravity which was rolling over the world.

Thousands of instances similar to those above mentioned could be brought forward to prove the evil effects of Covetousness, when "pandering to the purposes of ambition and worldly aggrandizement."

At last, when civil society was about to be overturned, and no ray of light appeared to dispel the dark and threatening clouds which hung like a gloomy pall over the world, the divine Savior, Jesus Christ, was born.

Hoping to continue the subject in another letter, I will close for the present. Till I write again, farewell.

Ringgold, Md. J.

For the Visitor.

To All Whom It May Concern.

The institution of the family connections in this life, is one of the great means of God to keep alive in this world, and to secure to man the benefits of the knowledge and worship of God; and if the conduct and feelings of the persons constituting the family are such as to mar or forbid their happiness *there*, we may feel assured that it will be useless to seek for it in any *other* association in the world. Reason and revelation corroborate the assertion I have made. Such being the case, how all important is it then that parents and children conduct themselves in the family connections in such a way as to insure perfect love, peace, and therefore perfect happiness, and to do this it would be well for us all to "take heed unto the more sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts." In the economy of grace we find perfect rules to govern us all, and there we find that all have their proper spheres in which to act. We find that God is the Supreme Ruler, and head of all authority, and therefore the "head of Christ," and Christ is to be honored as the "head of man;" and man as the "head of the woman," and therefore the head of the family, and therefore the wife and children should render due obedience, honor and submission, to the man as the head, or chief of the family. As the man appears to be chief of this blessed institution, I will now especially direct these lines to him. The first duty devolving on man when once entered into this holy institution, is to "leave father and mother, and cleave to his wife." And as "They are no more twain but one flesh," therefore the man is " to love his wife as his own body, for no man ever yet hated his own body; but nourisheth and cherisheth it, even as the Lord the Church," and " Christ gave himself for the Church." "Husbands love your

wives, and be not bitter against them." Finally "dwell with them according to knowledge," for if you do so, your wives will be kind to you, and as John wrote, she will love you because you loved her. Remember man, you are not set over the wife merely for lordship, but as she is the "weaker vessel," you are to keep her, and set her a good example, like Christ did unto his church, which is his wife. With the thought that Christ as the bridegroom of the church, sets us, men, a perfect example, how we are to treat our wives, I will drop this subject, which brings me to the second part, namely, of duties that the father owes to his offspring or children. It is said of Abraham,, the father of the faithful, (for I write as to the faithful,) that God would not hide from him the thing which he would do, &c., for, says God, "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him. And when Moses enforced the first principles of religion upon the Children of Israel, he commands them " to have them in their heart, and to teach them diligently unto their children, and to talk of them when they would sit in their houses, and when they walked by the way, and when they would lie down, and when they would rise up."

Joshua said "as for me and my house, we will serve the Lord."

And Solomon, "remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Others we might adduce, to prove that the faithful have always strived " to train up their children in the way they should go," and we are glad that when they got old they did not depart from it.

The Apostle Paul writes, " fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Not that you are not to correct your children, by reproving and exhorting, but do not do it in passion, and that continually, for trifling offences, while at the same time your example is much more offensive. And while it is yours to command, do it in love, and justice. There is fear of fathers provoking their children to wrath, or Paul would never have commanded to the contrary. Now comes the father's duty of feeding his children with such food as God commands, which is chiefly the bread of Heaven, and to educate them for heaven, and to reprove them gently and correct them in their errors, for by the words "nurture, and admonition, we understand, food, education, and gentle reproof, counsel, and instruction in duties.

I will now close with the language of a mother, namely: This man need not boast of his being the head of the family, for there are great and momentous duties required of him, as the head of wife and family. The higher the sphere from which to act, the greater the crime if he acts amiss.

NOAH LONGANECKER.

For the Visitor.

TEACH THE WORD.

"For this cause we also thank God without ceasing, that when ye received the word of God heard from us, ye received not the word of men, but, as it is in truth, the word of God," etc. 1 Thes. 2: 13.

In offering a few thoughts on this subject, I feel no kind of disposition to dictate to ministers, but, merely to try to cause them to ex-

amine and see for themselves if they can say, (as did the apostle) ye received not the word of men, but, as it is in truth, the word of God, if all of our ministers could in truth say that they had never taught the words of men for doctrine, then our union and harmony would be complete, but alas! some of them are truly tenacious for the enforcement of old customs not commanded in the Word, adding to which, ever will make trouble. It is no evidence of an order being right, simply because it looks humble, and seemeth good to us.

Let us, for a moment, examine this mode of doing; we are taught to be as obedient children; this, most assuredly, will not warrant the teaching of more than is required in the Word. Yet, alas! some have said, "we must have some *little* rules of our own to govern the church rightly. Now, I must believe, that such *little* rules, will ever engender discord and strife, although so little, they are making no little trouble in the church. I most heartily deplore the fact, of such being taught by any br. and, most truly desire to be able to arouse such to see the awful responsibility of so teaching. May God in mercy help us all to believe in his word as All-sufficient to govern and guide in all things.

REMARKS.

Many of the difficulties which have disturbed the peace of society in general, as well as many of those which have disturbed the peace of the church, have had their origin in the carelessness of the use of language, or in want of proper caution in interpreting language—in men not understanding one another. We kindly submit the suggestions to the writer of the above, whether he may not have misunderstood those that said "we must have some little rules of our own to govern the church rightly." "The law of the Lord is perfect, converting the soul." Ps. 19: 7. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18—19. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." 2 Peter 1: 3.

From the foregoing texts of Scriptures, and others of a similar character, we plainly learn that nothing is left for man's wisdom to add to the law of the Lord, in order that it may have all that is necessary to make us "wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15. And such texts do not only teach the sufficiency of the Holy Scriptures as a rule of life, but they should also teach us that what God has made perfect, man should not attempt to change or alter, for in any such attempt he dishonors God, and consequently incurs his displeasure. Then the most remote idea that the scriptures are not sufficient for all that they were ever

designed for, should never escape the lips of any man. But in order that a number of believers who are thrown together in a community may avail themselves fully of the benefits of the Scriptures and of church organizations, it is necessary that there should be some regulations in regard to the frequency of their meetings for worship, and also in regard to the places in which the meetings are held from time to time, and in regard to various things of a similar character. And these things are regulated by rules, and these rules are settled by men and are found very useful in every Christian community. And it seems to be right and proper that we should have some regulations of this kind, and without them we would find it very inconvenient to conduct the affairs of the church. The propriety of such rules or regulations we presume none will deny. And these probably are the "little rules of our own" alluded to, and which some have said we must have to govern the church. But such rules are to be adapted to the wants of the believers in the place and age in which they live, and may be altered as the convenience and edification of the church require. What the authority of God has enacted, his authority alone can change; but what the authority of men has established, that authority may alter.

And while we do not think it best to adhere too tenaciously to customs because of their antiquity merely, neither do we think it advisable that changes should be made unless such changes are likely to produce an improvement in that which is changed, since some well-meaning people are fearful of changes, and their fears should not be awakened unless the promised advantages justify it.

We have thought it proper to withhold the name of the writer of the foregoing communication, and we trust the br. will appreciate our good design in doing so.

For the Visitor.

Pagan Morality, Contrasted with Popular Christianity.

(CONTINUED FROM PAGE 109.)

Of fidelity and justice in the fulfilment of engagements we will next treat. This will include all of our transactions, arising from our intercourse with our fellow-man, and descending from the intercourse of nations to the most insignificant of private individuals, embrace all the duties of civil life.

There is no embellishment of human nature more attractive than truth—none more beautiful than sincerity—none more useful than equity. I do not confine the definition of truth to the general acceptation of the term, the loose indefinite expression, which is capable of a half-dozen different constructions, or rather misconstructions. Truth is just as readily counterfeited as gold or silver, and like that, any departure from the authorized standard corrupts and destroys the whole. And we are largely responsible for all false impressions, either the party making the statement, or that to whom it is made, for with perfect honesty on both sides it would be well nigh impossible to mistake the truth. Words are of such a flexible nature, aided by the tone and emph-

asis, that they admirably suit the purposes of all classes, and by these means truth, unvarnished truth, is seldom met with in the intercourse of mankind. To illustrate it, a merchant offers an article of goods, for sale, and to the usual inquiry, is it good? he replies, "I bought it for such," at the same time, knowing from his experience in the trade, that it is not, but his evasive answer though in the main truthful, conveys a false impression, and the article is bought. Afterward the purchaser discovers the fraud, and returning to the merchant accuses him of deception. He repels the charge, denying that he recommended the goods. But the fault *was* with him. Had he stated what he *knew* of them in honest reply to the question, and without evasion, which is only a form of untruth, he would probably have lost the profit thereon, but would have preserved that charac ter so indispensible to the prosperity of a people.

This principle is applicable in a thousand minute and apparently unimportant circumstances of every-day life, in the household, in the field, in the workshop, in the counting room, in the court-house, in the council chamber, in the legislative hall. With it as our governor, we are ever ready to discharge undeviatingly and unswervingly any obligation we assume. Controlled by it, nations live in harmony and peace. The disregard of it is the cause of all misunderstandings, of bickerings of disputes and of wars, with all their abominations.

Under its influence, the weak and the poor are protected from the power and rapacity of the rich. The laborer, the child of toil, is protected from the injustice and penuriousness of the employer. This is one of the brightest and holiest fruits of truth, the love of justice, exhibited in the fulfillment of engagements. Where it is established there is no desire for relief laws to deliver us from debt, such as the stay, and bankrupt laws. These are merely a refuge to shield us from the power of justice and truth. They are an evidence of the state of morality among a people, and evince the esteem in which justice and truth are held. But the eternal laws of Jehovah will be maintained and every infraction thereof will be punished. Every obligation we assume must be complied with either on this or the other side of

> The narrow, ceaseless, noiseless tide,
> Which the known and unknown worlds divide.

A more delicate and beautiful form of justice is inculcated in that inimitable rule of life, commonly called "The Golden Rule," set forth in "The Sermon on the Mount." It is this which produces in us a love for fair and liberal dealing, and is opposed to that uncharitable and ungenerous, though very common practice, of requiring the very highest price for articles we offer for sale that can be exacted from the necessities and demands of a people, and cheapening every thing we wish to purchase. This is supposed to be justifiable by many who consider themselves good, christian people. They see it and feel it in their intercourse with the avaricious world, and familiarity with it soon divests it of its deformities, and unconsciously they fall into the same unwarrantable practice. It also produces in us a desire to promote the welfare of all men,

our enemies as well as our friends. In everything we undertake, it teaches us to ask, will it enhance or injure their interests? If we hear a rumor affecting their reputation we are more desirous to disbelieve than to believe it, and we would not be persuaded to believe it but upon the most undoubted evidence. The insidious slander, such as, he is considered a very good man, but, the selfishness, such as "am I my brother's keeper?" and all their kindred attributes, are destroyed by the influence of this principle. We are often astonished at ourselves that we are capable of encouraging practices so injurious to our spiritual interests, and lament our want of holiness of which this is an evidence. A knowledge of the simplest dictates of reason, unaided by revelation, is sufficient to show their true character and tendencies.

I will here present the conclusions of a virtuous Pagan (Cicero), who lived about forty years B. C., on this point of morality. He presents the case of " a merchant who arrives in a port, laden with corn, at the time of a famine, followed by many others with the same freight, and asks, ought he to declare that the rest will soon be there, or is it allowable for him to be silent about them in order for him to make the better market for himself? The decision is, he ought to declare it, because, for so the good of human society, for which he was born, requires."

"Again, a man receives bad money in payments. May he give it to others for good knowing it to be counterfeit? He cannot, as an honest man.

A man sells an ingot of gold, taking it for brass. Is the buyer obliged to tell the seller it is gold, or may he take advantage of the others ignorance, and buy that for a crown which is worth a thousand? He cannot, in conscience."

It was upon these comprehensive principles that the eminent and virtuous sons of nature reasoned, and upon which they endeavored to base their systems of law for society, which served so admirably to preserve the seeds of virtue, of justice and truth, and to prevent the inundation of vice, and to prepare for that holier dispensation, ushered in by our Lord and Master, and upon these principles of our duty, they determine many questions of moral philosophy in a manner that condemns many Christian teachers.

In addition to the cases supposed, which are extracted from the writings of Cicero, I will present several.

A person in a transaction, supposes he is defrauded. Is he justifiable in defrauding the same man at the first opportunity to the amount of his loss? He is not. " Render not evil for evil."

A man sells a piece of property at auction or privately. Is he obliged to tell all its defects, though unasked, in order that the buyer will not pay more for it than it is worth. He is, as a Christian.

A merchant sells an article of merchandize below its value, in order to attract buyers to his house. Can he sell another article for more than it is worth in order to recover his loss? He can not.

It was the design of the great Law-giver, that Christianity should establish in the world principles destructive of all selfishness and narrow-mindedness, and to inspire us with a love for our species—for their

interest and prosperity, not those alone of our neighborhood, or county, or State, or the government under which we live, or our own continent, but all of every clime, of every kindred, nation, or tongue, that live under the broad, universal canopy of Heaven.

Under its benign influence, mankind have no desire to oppress or defraud, or molest, or disturb, or perplex one another. The dross and scum of human nature, that part of us contracted by our association with the evil, is discharged by the holy fire, and we remain a new creature, loving justice, truth, benevolence, kindness, humility, practicing and exhibiting these soul-purifying traits in our intercourse with the world.

I will now compare the positions of the three classes, Ancient Paganism, Modern and Primitive Christianity, in order to show how far the advocates of popular religion have retrograded in point of morality. The Scriptures teach us to "swear not at all, neither by Heaven, for it is God's throne, nor by the earth for it is his foot-stool, &c., but let your communications be yea, yea; nay, nay, for whatsoever is more than these cometh of evil. Paganism teaches to swear only on the most important occasions, lest the people become corrupted by its irreligious abuse. Modern Christianity teachs to swear on every occasion and for every purpose, however trivial and insignificant.

The Scriptures teach the principles of meekness and submissiveness and enforces them by the example of their Holy Author; "render not evil for evil;" "avenge not yourselves, but give place unto wrath;" "pray for your enemies, do good to them that hate you, &c." Paganism teaches us not to hurt any one, nor to return evil for evil, nor to take revenge of our enemies. They had not attained to that higher degree of virtue taught in the New Testament, that of *praying* for enemies, of doing *good* for evil, &c.

Modern Christianity permits every species of selfishness, of revenge, of hate, of retaliation; making the Commandments of God of none effect by their traditions, on the principle that self-preservation is the first law of nature, they advocate the destruction of enemies, and of their property, returning evil for evil, and every other unrighteous desire of the carnal mind.

The Scriptures teach the doctrine of non-conformity to the world; "be not conformed to the world, but be ye transformed by the renewing of your mind;" "in like manner that women adorn themselves in modest apparel, not with braided hair, or gold, or costly array;" "and whose adorning be that of a meek and quiet spirit, which is in the sight of God of great price." Modern Christianity allows every excess of extravagance, of outward adorning, of the gratifying the lusts of the eye. With them the great objects of our religion is opposed and counteracted and set at naught, and but for the few that are earnestly contending for the faith once delivered to the saints, the cause of our Crucified Lord would have perished in the earth. If we look abroad over Christendom, we see so much that is adverse to the spirit of Christ, so much disorder oppression, injustice, intrigue, envying, emulation, pride, variance, malice, hate, revenge, wars, strifes, and

every other species of corruption that human nature is infected with, that it is impossible to resist the conviction that he has no part with them. If Christendom is a fair representation of that Jesus whose character and mission is depicted in the New Testament, we confess we have widely mistaken the proper conception of his character. We have always considered that the *Church* should faithfully represent Christ in her character, but the portrait drawn of him in the scriptures, is at a great remove from what is popularly termed orthodoxy. Riches, pride, avarice, luxury, voluptuousness and ease, have destroyed the soul, the essence of our holy religion, and to advocate the essentiality of the doctrines taught and practiced by the Primitive Christians, is to insure contempt and ridicule. They scoff at the pretensions of those that observe the duties, relative to our worship, taught and observed by Christ and the Apostles. Our brethern, with me, will testify that we have oftimes felt the jeer, the scoff, the sneer of those who claim to be the followers of Christ yet in works, deny him; simply because we reverence and obey the soul-purifying truths of our Divine Master.

We are denounced and stigmatized as ignorant pretenders, as bigots, as fanatics—yea, as the filth of the earth, not worthy to live, and from whose society all good people should withdraw, because we testify against the corruptions of Christendom, and labor to restore our worship to its ancient purity and simplicity.

I have now complied with the terms of my proposition made in the beginning, and have tried to represent the classes faithfully, though I confess to its imperfections. We know that the sentiments expressed therein are obnoxious to many that are called by the name of Christ, but we were not studious to gratify the wishes or tastes of any. My object was to acquit myself, creditably to the spirit of immortal truth, that I might not betray the interests of the great Shepherd. I will make, however, an explanation that will define my position clearly, so that no mis-construction can grow out of any remark or statement in the article.

I wish to be understood as contrasting the *highest type of Pagan virtue among the ancients, with the general character of Christendom at the present day.* I do not include in this all the horrible abominations of the Heathen—their general and almost universal character, for this excellent Philosophy failed to influence the masses for whom it was designed.

These sublime maxims were held by very few and their effects very limited, and it is to the Gospel alone that our gratitude is due for our deliverance from the degradation and miseries of Pagan darkness. But the Gopel exercises a *direct* and *indirect* influence or power, and it is its *indirect* or *moral* influence, that has elevated us to the condition now enjoyed by Christendom. *Its blessings are, therefore, temporal, instead of spiritual, and enjoyed in this life instead of the life to come.* It has served a great purpose in its effects upon our laws and society generally, it has modified the natural depravity of the human heart, and softened the perverse and the brutal that characterizes the masses of the

countries where its power never penetrated. It has elevated the female sex from her miserably, degraded, and down-trodden condition, to her present happy and allotted sphere. It has destroyed the great curse of human slavery in nearly every country where its power is acknowledged. *It has not abolished the inhuman system of warring against our enemies, but it has shorn it of many of its ancient barbarities and cruelties that made Pagan wars so terrible.*

Until it has utterly abolished and destroyed the spirit of wars and all strifes and pride with all such evils it has failed to complete its great and glorious mission. Until it establishes love, and peace, and good will to all men, universal world-wide benevolence with all their kindred qualities, it has failed to accomplish the pure and holy designs of its inimitable Founder.

May God be gracious to us, beloved brethren and sisters, that we may be enabled to co-operate in the holy service of restoring our race to their *primeval innocence and purity;* and that amongst us may be found those qualities of mind and heart necessary to constitute us Christians, such as those were of old who followed Christ. May we not be deceived by the specious and illusory pretensions and reasonings of those who are called by our name, yet despise and set at naught our principles, but press onward and upward in the work of holiness and perfection, extolling The Great Salvation by Grace, through Jesus Christ our Lord.

D. C. Moomaw.

Clover Dale, Va.

The Follies of Great Men.

Elihu, though greatly misjudging the character of Job, was not mistaken when he said that "great men are not always wise." Like all other men, they have their weak spots, and sometimes very bad ones. They are very far from being above criticism.

Good *common*-sense—which by the way, is always the best kind of sense, because most frequently used—does not always mark men of high position, or, in some respects, great intellectual superiority. Their judgment in ordinary matters is not necessarily a safe directory to practice. Fine scholars, splendid rhetoricians, brilliant poets, and charming talkers they may be; and yet they may not be at all the men whom one would consult for a discreet opinion in the sphere of common life, or on whose judgment he would rely with any degree of confidence. These men are often exceedingly rash, imprudent, and foolish—the victims of their own fancy—very poor judges of sound expediency—as to what is best to be done, and the best way of doing it, knowing vastly less than many a plain man who makes no pretensions. The world has been favored with some very distinguished *fools;* and you will doubtless, have more of the same kind of honor in time to come. We presume that the great fools are not, as yet, all born.

The *intellectual* processes and speculations of great men, even, in that which is specifically their sphere, are not always those of true wisdom. Most of the errors in theory—whether in matters of state, government, science, morals or religion—with the errors of practice resulting therefrom, have had their seat and source in the brains of great men. The false principles which lead large masses astray, and sometimes shipwreck whole communities, usually begin here

The darkness of the Dark Ages was the darkness of wild speculators. The *doctrinaires* of the transcendental school of philosophy are wonderfully acute in their way. They can split metaphysical hairs by moonlight, and then keep on splitting till they fully illustrate the infinite divisibility of ideas; yet the more of this kind of philosophy one has, the greater fool he becomes. Bishop Berkley was an *idealist* in his study, sagely denying the objective reality of matter; and yet this same Berkley at the dinner-table was a materialist, eating his food just as other men do. John Locke, the profound thinker, in finding the genesis of all human knowledge in our animal senses committed one of the most signal blunders of any age. The intellectual ascendency of David Hume ended in the sublime discovery that universal skepticism is the true philosophy, that neither himself nor anybody else was able to know anything to a positive certainty.

Great men often start wrong in what they assume or deny, and quite as often do not know where to stop when once set in motion. Indeed, if all the false ideas, profitless efforts, empty and senseless vagaries, intellectual antics and mental hallucinations which history places to the account of great men were ticketed and collected together, the aggregate would make one of the strangest cabinets of human folly upon which any mortal eye ever gazed. Looking at the spectacle, a common man might almost be tempted to thank his stars that it had not fallen to his lot to be a great man.

Considered *ethically*, even at the low level of earthly things, these men are often justly amenable to the severest censure. Of Lord Bacon it is said that he was the greatest and the meanest of mankind. Voltaire, though a wonderful genius, was a monster in morals, and did more to corrupt the heart of France than any other writer of his age. Coleridge, the splendid thinker, the fine scholar, and beautiful poet, was one of the greatest opium-eaters that the world has ever known. Byron, the child of song, one of England's most gifted and ill-fated bards, was characterized by brutal habits and a debauched heart. Alexander, the mighty conqueror of nations, died in comparative youth, the victim of a drunken revel. Napoleon Bonaparte perpetrated a most wanton act of cruelty and perfidy in divorcing the lovely Josephine. Our own illustrious Webster, the great constitutional expounder, was too fond of his cups, and doubtless shortened his days thereby. Even Solomon, that man of rare endowments and signal tokens from Heaven, gave himself up to vanity, and gratified his animal lusts at the expense of reason and to the serious damage of his soul.

Disloyalty to moral principle, intense selfishness, the want of genuine sympathy with man, falsehood, treachery, injustice, debauchery, gluttony, drunkenness, and excessive luxury, often dim the luster of splendid talents. Some of the greatest criminals in history belong to the class of great men. Alas! that it should be so. Alas! that eminent attainments, fine culture, and high position should ever be associated with a low and degraded state of morals! Human greatness without virtue is simply a stately pyramid in ruins. Man without the ethics which fit him for the sphere of earth is not really fitted to earth. He may become the direst curse that earth knows. The greater the man, if bad in moral character, the more terrible his opportunity for the accomplishment of evil.

Great men are not always wise in respect to their *religious* interests. Perhaps no other class is more likely to

commit the fundamental mistake of living without God and without hope in the world. Eminent scholarship is often associated with either speculative or practical infidelity. Splendid talents too often never look beyond the grave. Shining gifts shine only for time. High position is too busy with its parade and honor to attend to the things of another life. Kings need no preacher, and thrones can dispense with Jesus Christ. The things of one world are quite enough for great men. Let the common people pray, and sing psalms, and keep holy time; but the great lawyers, the great physicians, the great statesmen, the great generals, the great scholars, and philosophers of earth, belong to the mental and social aristocracy of the world, and hence stand in no special need of either repenting for sin or believing on Christ. Religion is too common-place for them. It is not just the thing for a great man. He prefers to head an army, to preside over a senate, to write a magnificent poem, or do some brilliant thing suited to his greatness, rather than plead with God as a little child, and invoke salvation as the blood-bought gratuity of grace. So great men are very apt to reason, tempted thereto by their own sense of self-importance. Reversing the true order of things, defying God, and utterly delinquent in respect to life's main purpose, they at last turn the whole scene of their personal existence into a stupendous and incurable failure.

It is not best to defy great men. Hero worship in the common mind had better be dispensed with. The objects of such worship are not always wise, or safe models for the imitation of others. It is much better to worship truth—or, rather, the infinite Source of all truth—and honor men only as they are the exponents and personal representatives of truth. This is all the homage that any man really deserves. Goodness for both time and eternity is better than simple greatness. The true Christian, though humble in his sphere, and perhaps quite limited in his capacities, is, after all, "the highest style of man."—*Independent.*

PRAYER FOR RULERS.

The people of God are but strangers and pilgrims on the earth. Born again from above, their new relationships supercede the old, and having here no continuing city, but seeking one to come, their citizenship is in heaven from whence also they look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned according to his glorious body, according to the working whereby he is able to subdue all things unto himself.

In becoming sons and daughters of the Lord Almighty, they have entered a brotherhood whose ties override all social and ethnological distinctions, the chosen generation being selected from every race, and the royal priethood coming home to the city of the redeemed out of every kindred, nation, tribe and tongue.

Hence the people of God are, in some sort, absolved from earthly allegiances, and bow the knee to him who is higher than the highest, who stands before and above all other rulers as their law-giver, judge, and king.

Scattered as they are in all the quarters of the globe; charged to traverse the world with the messages of salvation and of peace; controlled and guided by the word of God and the unseen power of the Eternal Spirit; forsaking all that they may follow Christ; counting all earthly residence as a brief sojourn, and all earthly habitations as but tents of pil-

grimage; confiding in the providence of God who watches the falling of a sparrow, and who by his strength setteth fast the mountains, being girded with power; fearless though the earth may rock in tumult, or the sea may roar in rage; sure of their ultimate triumph, glory, and reward, and eager in their expectation of the kingdom of their once crucified and suffering Master; they can only feel a stranger's interest in the local strifes and transient turmoils which agitate the world, and in the rise and fall of nations, governments, and rulers, which are but the creatures of an hour, and which they well know must all give place to that rule which shall outlast the ages, that kingdom which shall not be moved.

Nevertheless though the position of the church be one of exile, captivity and pilgrimage, they yet owe obligation to the temporary governments which surround them and protect them in this world. The ruler who "beareth not the sword in vain" is the "minister of God to execute wrath upon the disobedient," and to give quietness to the well-doers. And though the Most High, who "ruleth in the kingdoms of men," "giveth it to whomsoever he will, and setteth up over it the basest of men," as has often happened to nations drunk with lust, and pride, and covetousness, and vice—yet the Christian must respect the office of the magistrate though he abhor the vileness of the man, and render custom to whom custom is due, and honor to whom honor, and fear to whom fear; being subject, not for wrath but conscience' sake—yielding active obedience to human regulations which do not contravene the divine law, and passive subjection to the pains and penalties which may be inflicted on him for his adherence to the higher rule of God when the two conflict.

The divine mind concerning the Christian's duty in this Babel-like world may be gathered from the inspired directions contained in a letter written by the prophet Jeremiah to the elders, priests, prophets and people of Jerusalem when they were in a somewhat analagous position in the days of Babylonish captivity.

"Thus said the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased and not diminished. AND SEEK THE PEACE OF THE CITY whither I have caused you to be carried away captives, and PRAY UNTO THE LORD for it; FOR IN THE PEACE THEREOF SHALL YE HAVE PEACE"—Jer. 29: 4—7.

None of us liveth to himself; our relations interlace with those around us, and our duties are reciprocal in every direction. We are to make the best of our opportunities whatever they may be. And though by the rivers of Babylon those Jewish captives wept at the remembrance of that Zion which they loved, and though they dwelt among the idolatries of a godless metropolis, and under the tyranny of a kingdom for whose predicted overthrow they prayed, and waited and confidently hoped; yet they were to accept the existing situation pray for the peace even of that city of their foes, assured that in its peace they should find their peace, and in its blessing they too should be blest.

And in so doing they became witnesses for God, even in high places; they protested against idolatry, quench-

ed the violence of fire, stopped the mouths of lions, and brought haughty and blood-stained conquerors to acknowledge that there was no God like the God of Shadrach, Meshach, and Abednego. And in this public recognition of the supremacy of their God whom they served, they found light, and gladness, and honor, and prosperity among men.

And thus it is to day; and it is meet that Christians encourage and rejoice in every token of reverent recognition of God as the Supreme Ruler, both in high places and in low. And when the chief magistrate of a mighty nation, in the closing words of the most solemn utterance of his office, says: *"I ask the prayers of the nation to Almighty God,"*—it is well for all Christians to give heed to the apostolic precept, "I exhort, therefore, that, FIRST OF ALL, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and come unto the knowledge of the truth. I will therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. 2: 1—4, 8.

This nation has been long rocked in storms and tumults, and sorely chastened for its sins. Famine, disease, suffering and distress, hunger, and cold, and nakedness, with vice, and cruelty, and crime, are among the fruits of war, and strife, and carnage, and misrule. At last some signs of returning reason and submissiveness appear, and the universal voice pleads, "Let us have peace." And "that we may lead *quiet* and *peaceable* lives in all godliness and honesty," let us pray for "all that are in authority," and beseech the blessings of God upon all mankind; that he may give quiet within our borders, and open a great and effectual door for the proclamation of his truth, and thus accomplish his purposes of mercy, and hasten the coming of his kingdom in the earth.—*H. L. H. in the Christian.*

The World When Christ Comes.

It is clearly set forth in the Scriptures, that the return of Christ to judgment will find the world anything but holy, peaceful, Christian, and happy; and that the last days will be earth's worst days, crowded with all forms of abounding wickedness, apostacy, irreligion, disorder, and sensuality. Indeed it is one of the uniform laws of Providence, that judgment never comes in a pure and peaceful age. It is only when the blasphemies of men run highest that the Almighty strikes. When the wickedness of the old world culminated, the flood came. When the iniquities of Sodom were at their height, the day of doom dawned. When the "iniquity of the Amorites was full," the sword of Israel was upon them for their extermination. When the Jews, in their many crimes and apostasy, added responsibility for the Messiah's blood, the ploughshare of destruction overturned their city, destroyed the last remnant of their state, and entailed eighteen centuries of woe upon their children. The greatness of judgment is also graduated by the extent and turpitude of the offences which call it down. As all divine judgments, hitherto, have been samples and earnests of the great judgment to come; and, as that when it comes, it is to be the most universal and awful of all, we are forced to the conclusion that it will overtake the

world in a condition of the most unbounded guilt and godlessness, transcending everything that has thus far marked the history of man.

To this, also, agree all the Scriptural statements on the subject: "When the Son of man cometh, shall he find faith on the earth?" Luke 18: 7—8. "As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17: 26—27. We know what sort of days those of Noah were. We know that they were not centuries of righteousness and peace. The testimony of God certifies to us what was the state of things. The inspired record is, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. * * * * * The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for *all flesh had corrupted his way upon the earth.*" Gen. : 1—13. Such is the awful portrait of those times, sketched by the Holy Ghost himself. And the word of the divine Jesus, more than once recorded, is: "AS THE DAYS OF NOE WERE, SO SHALL ALSO THE COMING OF THE SON OF MAN BE." Matt. 24: 37—39. We know, too, from the same infallible source, what was the moral estate of the cities of the plain at the time they were overwhelmed. "The Lord said: The cry of Sodom and Gomorrah is great, and *their sin is very grievious.*" Not ten righteous men could be found in all their teeming populations. Gen. 18: 20—32; 19: 1—17. But the word of Jesus is: "Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all: *even thus shall it be in the day when the Son of man is revealed.*" Luke 17: 28—30. Paul testifies to the same effect: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1—9. And if this correctly portrays what is to be the prevailing condition of the professing Church, what shall be said of the vulgar multitudes who make no pretentions to piety or godliness?—*Prophetic Times.*

THE FAMILY CIRCLE.

What Family Government Is.

It is not to watch children with suspicious eye, to frown at the outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into melancholic little models of aged gravity. And when they have been in fault it is not simply to punish them on account of the personal injury that you have chanced to suffer in consequenoe. Nor is it to overwhelm the little culprit with angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of tenfold enormity; or to declare with passionate vehemence that he is the worst child in the world and destined for the gallows.

But it is to watch anxiously for the

first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to repress the first beginnings of rebellion against rightful authority; to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and the laws of the great ruler and Father in heaven. It is to punish a fault because it is sinful and contrary to the commands of God, without reference to whether it may not be productive of immediate injury to the parent or others. It is to reprove with calmness and composure, and not with angry irritation; in a few words fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly do what you say.

It is to govern your family as in the sight of Him who gave you authority, and who will reward your strict fidelity with such blessings as he bestowed on Abraham, or punish your criminal neglect with such curses as he visited on Eli.

Youth's Department.

MILLY'S FAITH.

"Many, many years ago, when I was a child," said my grandmother, "my father lived on a small farm, and just across one of his wheat fields there lived a poor widow who had three children; Jane, who was nine years old; Jimmie, who was seven; and Milly, who was just five."

"As old as Nell!" said Benny.

"Yes," said grandma; "and she had blue eyes, and curly brown hair, like Nell.

"The mother of these children was a very pious woman, and taught them to love God, and pray to him night and morning. One evening she sent Jimmie and Milly over to our house on an errand. It was almost dark when they started to return, and my father said,

"'Milly, won't you be afraid to go home?'

"'No, sir,' said she; 'God will be with us!' and off they went, down the path that led through the wheat field.

"About nine o'clock that night some one knocked at the door, and when father opened it, there stood Jane.

"'Mr. Brown,' said she, 'do you know where brother and sister are? They have not come home, and mother is so anxious about them.'

"'Why,' said father, 'they left here before dark, on their way home. They must be lost.'

"Jane cried, and so did my brother John and I; for we all loved Jimmie and Milly. My father called the servants and my older brothers, and went into the field in search of them. They had lanterns with them, so that the children might see the light and come to them. They searched all over the wheat field for them. My father would call 'Jimmie!' and then he would call 'Milly! Milly! Mil-l-y!' and at last he heard a little voice down in a clump of elder bushes which grew near the brook that ran through the field, and the voice was Milly's. She cried,

"'Here we is, God! I knew you would come when I told you we were lost,'

"My father went down to the elder thicket, and found the children there.

"'Is it *you*, Mr. Brown?' said Milly. 'I knew God would come, or send some one for us, when I told him we were lost!'

"'Were you frightened?' said father.

"'No, sir,' said she, 'though we could not see God, we knew he was with us; and when we found we were lost, Jimmie said, "Oh, sister Milly, we are lost! what shall we do?" I said, "Don't cry, brother, let's ask God to help us." And then we knelt down and asked him to show us the way home; and then we just sat down and waited for him to come or send for us.'

"Father took the children home to their mother, and you may be sure she was glad to see them."

"Is that all, grandma?" asked Nell, as grandmother ceased speaking, and looked dreamily into the bright fire.

"Yes, dear, that is all. And now, Alice, what have you learned from my story?"

"O, I know," said Nell, "it teaches us, when we are lost in a wheat field, to ask God to find us."

"Wait, Nell, till I answer grandma," said Alice. And she laid her little, pale cheek down on grandma's wrinkled hand, and said,

"I have learned, grandma, that God will help us, no matter how great our trouble may be, if we will ask him to, and have faith, as Milly had, to believe that he will."

"You are right, Alice," said grandma. "And now, children, I can tell no more stories to-night, but to-morrow night, Bennie, I will tell you a story about a little boy I once knew."—*Little Corporal.*

Correspondence.

MARSHALL, IND.
February 21, 1869.

Dear Brethren Editors: I take this opportunity of dropping you a few lines to you to inform you that I have been a subscriber of the *Gospel Visitor*, for the last fifteen years off and on, and I am glad to tell you, that it becomes more interesting to me every year. I truly think that the *Visitor* is the best publication now in use except the Bible, and I feel like bidding God speed to the publication thereof. May God bless the work, and increase the unity of the Spirit and the bonds of peace in the Brotherhood.

I remain your well-wishing, but weak br. in the bonds of Christian love,

JOHN HOOVER.

NEVADA CITY, MO.
April 4, 1869.

Dear Editors: I wish to drop a few lines for the benefit and satisfaction of those of our beloved brethren who contemplate moving west, hoping that my feeble labors may not be altogether in vain, but that they may redound to the glory of God and the welfare of his children here on earth, as this is the chief end of man to honor and glorify God and enjoy him forever. And the way by which we can best effect those ends is to make the best disposition of our time and talents. We cannot all preach, we cannot all sing, but we can all do good in some way. How many of our beloved brethren in the east are toiling and laboring almost night and day to support a large famly, whereas if they would come to this South Western country where the land is cheap, and the winters short, they could live a great deal easier, and men of wealth could make themselves much more useful than in the old settled States where the churches are large and wealthy. I would say then, brethren come along and help to build up churches where war and bloodshed, fire and sword have held high carnival for the past ten years, as the many lone chimneys and stone heaps amply testify. In these things,

we as the meek and lowly followers of Jesus, could take no part. But now we can step in and do the work of Christian philanthropists, and being co-workers with God, may be the means of bringing good out of evil. The people here many of them are poor, having lost all but their land during the war, and they seem to be very clever and sociable, and as a general thing not so proud and bigoted as in many of the older States. I think the brethren would be much more successful in starting churches here now, than after other denominations get fully organized. At the present time none have church houses to worship in; they all worship in school houses, and some times in the court house, and seldom have more than one appointment at the same hour, and the consequence is, they all go to hear. This will all be changed to a great extent once all have houses of their own to worship in. This is readily understood by the close observer. If the brethren, or the churches who are the armies of the living God, would act wisely, and send their forces ahead, and possess the strong holds of Satan, before he gets too strongly fortified, there is no doubt their labors would be crowned with much greater success, for all know that it is much harder to disposses an enemy of an advantage gained, than hold possession of it when acting on the defensive.

We have a good country, about one-fourth timber, the balance prairie. It is emphatically a fruit and stock country. Much stock has lived on the prairies without a particle of feed all winter. We are about the latitude of Richmond, Va. Wheat, rye and oats, do well here. Sometimes the drowth affects the corn. Land is cheap yet, but rising fast. Prairie land can be had in some places for from $5,00 to $8,00 per acre. Timber $10,00 to $15-00. Now is the time to buy cheap land. They are projecting rail roads through this country, and once they are built, land will be much higher. We have good stone for building here, and they are well distributed, being mostly along the creeks and timber ridges so as not to be an incumbrance in farming. We have good freestone and limestone water in most places. About Nevada the water is not good, being strongly impregnated with alkali. We use mostly cistern water here in town. We have no preaching here by the brethren in this county. There is a church in St. Clair county, east of us, and one in Jasper county, south of us, and about 20 members about Fort Scott west of us. They expect to organize next fall. There are but five members here at Nevada. We would strongly invite brethren traveling through to call and preach for us. May the good Lord send faithful ministers to labor among us. We want true and faithful members here on the frontier, for we are closely watched, and one counterfeit may do more harm than ten can atone for.

SAMUEL CLICK.

News from the Churches.

Br. M. Miller, of Mechanicsburgh, Pa., under date of April 6th, writes: I can again say the work of the Lord is still progressing slowly. We had several additions since my last. On March 14th, three more received the word gladly, and were baptized. One however was from the Conowago district. And last Sabbath, April 4th, four more were baptized. We think we know of others who are travailing in birth, who I hope, will soon get the victory over

the enemy and self, so that they can say at least, I am willing.

Our health is just middling. Hoping you and yours may enjoy health and heaven's blessings. Pray for us that the word of God may run and be glorified. Yours in the bonds of love.

Br. Joseph Cover of Fayette county, Pa., in a letter dated March 22nd, says, 'Two weeks ago a young sister came, some six miles through the cold to offer herself to the Lord. Yesterday four more came, two young students of the Smithfield academy, and one from the mountain. A young mother left the Cumberland family.

EDITORIAL NOTES.

The Use of Liquor in the United States.

The official report of Mr. Wells shows that the retail sales of liquor in the United States during the fiscal year of 1867 as deduced from the receipts of Internal Revenue is $1,000,000,000. This is equal to about $30 for every man, woman and child in the country. What a waste of money! But alas! this is but a small item to the loss of happiness, and the destruction of bodies and souls, that are consequent upon the use of so much fermented liquor.

The Friends and the Indians.

President Grant has received with favor a delegation of Friends, or Quakers, upon the subject of Indian affairs. The Friends have manifested a commendable zeal in having justice done to these much injured people. The President designs to give them a considerable share of the business the government has to transact with the Indians. This will, no doubt, be greatly to the advantage of the Indians. A member of Congress recently declared in that body, that the Indian Bureau was a den of thieves.

EDITORS' TABLE.

To Correspondents and Contributors.

Will our correspondents and contributors please keep us well supplied with readable articles breathing the spirit and power of Christianity? We like to have a supply on hand that we may give our readers a proper variety of subjects for their reflection and edification. Our contributors should not feel discouraged, or conclude their favors are not appreciated because they do not appear immediately.

We try to give as great a variety as our means will enable us to do, and consequently, if two communications somewhat similar come to hand about the same time, one must be delayed. As a general thing, those that need the least correction are published first. When a subject is settled upon, begin it in time, and do your best upon it. Transcribe it several times if necessary, as you will be likely to improve it each time. Breath into your subjects life and power that they may be felt by the readers. Write especially when you feel your soul moved with the subject. Use plain language and be careful that your words are so connected that they will express your ideas. Read your sentences over, and be sure your language expresses your thoughts. Do your best in writing and we shall do our best in selecting from what comes to hand, and shall try to make the best we can out of all that can, in our humble jndgment, be made useful and entertaining. Let

us have your thoughts, or a statement of facts, upon any subject suitable to the several departments of the *Visitor*. We want to make it entertaining, instructive, and edifying. This is what our readers want. We are thankful for past favors, please continue them.

The Removal of the Office of Publication----Explanatory.

Our readers and patrons will perceive that the *Gospel Visitor* is now published in Dayton, O. We feel like offering some explanation of the removal of the place of publication from Covington, to Dayton. Br. H. J. Kurtz and ourself dissolved our partnership business in the publication of the *Visitor*, he feeling like enlarging his business, and we like decreasing our own, and confining our labor to the editorial department of the *Visitor*, and to the duties of the ministry. To accommodate both of us, we, by mutual consent, formed an agreement by which we are to sustain the same responsible relation to the *Visitor* as editor, which we have heretofore sustained, our interest in it being in proportion to its circulation. Br. Kurtz and ourself have both felt exceedingly anxious to make our Magazine, in its contents, materials and workmanship, all that would be desirable to render it as useful as possible. It has not been what we wished it to be, but with our facilities for business we could not do better.

With the beginning of this volume, we improved our paper, expecting to improve the typography at the same time. This however we could not at the time bring about, but determined on doing it. In our agreement, br. Kurtz obligated himself to get up the *Visitor* in a good workmanlike manner. To do this, he must either procure a new press, and invest additional capital in the office to a considerable amount, or go to some place where he could get the press work done. He preferred the latter, and hence the removal of office of publication. We regret this, as the change will subject us to some inconvenience, since we do not at present feel justified in leaving our present location, and therefore shall be locally separated from the office of publication. We want to make the *Visitor* both readable and useful; and whatever is necessary to secure these desirable ends, will be cheerfully endured. We submit to the removal of the office of publication, only because we believe better facilities will be enjoyed for getting the *Visitor* up in a manner which will render it still more acceptable to its patrons. An important object with us has been, since we have been connected with the *Visitor*, to make it a successful means for circulating Christian truth. For this we have labored and prayed. And the causes which have led to a change in our place of publication, originated in a desire to improve our Magazine. Our friends in seeing our determination to make the *Visitor* all that it could reasonably be expected to be, and that too, at considerable sacrifice, will, we hope stand by us, and co-operate with us in our labors to do good through the medium of the press.

As the *Visitor* will be published at Dayton, while we, as acting editor, will reside at Covington, we hope all our friends and correspondents will pay special attention to the following request:

☞ All communications for the *Visitor*, and all matter designed for publication, such as obituaries, church news notices of meetings, &c., should be directed to ourself at Covington as heretofore. The propriety of this will be

seen, when it is remembered that upon us rests the responsibility of editor, and hence we wish to know what is published.

☞ Names of subscribers, remittances of money for subscription, change of post offices, requests for missing numbers, and all business with the office apart from the editorial department, should be addressed to *Gospel Visitor*, DAYTON, O.

☞To save our patrons and friends expense and labor, where there is something to be sent both to the editor and to the office of publication, it shall be sent to us at Covington, and we will forward to the office of publication whatever is to go there. It will be understood that both the editor and the publisher co-operate together in all the business pertaining to the publication of the *Visitor*, and will mutually labor to do all the business connected with the work honorably, honestly, punctually, and satisfactorily. Although br. Kurtz and ourself will be locally separated, we are one in desire and effort to make the *Visitor* in contents and workmanship, what its friends desire it to be. And hence we shall take an equal interest in all that pertains to its success.

☞All orders for new Hymn Books, should be still directed to us, as our relation to that branch of our business remains as heretofore. We ask our friends again to attend to these directions, and thereby avoid unnecessary labor for them and us. Our address remains as heretofore,

COVINTON, MIAMI CO., O.

JAMES QUINTER.

I agree with the above explanation concerning the removal of office of publication. Not wishing to buy a press at present I concluded to get my press-work done, and hence the removal. Correspondents writing on business concerning the *Visitor*, will please notice the change of address. See above request.

H. J. KURTZ.

Agreed to the foregoing arrangement *pro tempore, excepto lapsu, et jure et titulo mei*

HENRY KURTZ, SEN. ED.

NOTICES.

Information for the brethren who expect to attend the Annual Meeting.

I have completed the arrangement for traveling facilities on the Virginia & Tennessee rail road. All members attending the meeting will have the benefit of this arrangement, which is, that they shall pay full fare on the way going to the meeting, where they will procure a certificate from me, which will return them over said road free of charge, good for ten days from date of meeting. I will further inform the brethren that the cars arrive at Salem, (the place of stopping) going west at 8:30 P. M., and coming east at 5 A. M. There will be conveyance in readiness to take the members to the place, or the vicinity of the meeting, on Sunday evening, Monday morning, Monday evening and Tuesday morning. If a few ministering brethren should arrive at this point at an earlier day to attend the previous meetings, they will be received by the brethren at the depot, by informing them of their intention as to the time &c. For this purpose address Moses Brubaker, Salem, Va.

It is advised that the brethren generally do not arrive at this point until the time specified, when they will be met by the general arrangements. The place is about four miles from the depot. I will hear repeat that the brethren in Botetourt county intend, no preventive

Providence interfering, to have meeting at different places for several days before the Yearly Meeting, say to commence on Friday, 14th of May. Brethren attending these meetings who travel on the cars, will stop at Bonsack depot, where they will be met by the brethren who will convey them to where their services are wanted. Those coming by private conveyance will get into the vicinity of the brethren at Amsterdam, and find entertainment, and an opportunity to be at meeting until time to go to the place of Yearly Meeting.

B. F. Moomaw.

Bonsack, Va.

Dear Brethren: Please give notice of a love feast to be held on the 27th and 28th of May, a few miles north of Knobnoster, Johnson county, Mo. A hearty invitation to all, especially the ministering brethren, is hereby given. Those coming on the cars will please let us know beforehand, and there will be a conveyance at the depot.

Isaac Wampler.

OBITUARIES.

Died in the Covington Church, Miami county, O., April 1st. 1869, br. JOHN ELLER, aged 45 y. 3 m. and 18 ds. The deceased was a deacon in the church, and beloved and respected by those that knew him. Though his affliction continued long, he bore it with patience. He left a widow, who is the daughter of elder David Murray, and three small children. As his life was that of a Christian, his death was hopeful to his surviving friends. Funeral services by the brethren.

Died in Michigan, Dec. 17th, sister ELIZABETH SMITH, wife of Cornelius Smith, and daughter of Emanuel Hoover, and formerly of Darke county, O. The funeral services were performed in the meeting house of the Stillwater Church, of which she was a worthy member, before going to Michigan, on the 24th of Jan., by the brethren, from Phil. 3: 21.

Died March 17th 1869, in the Waterloo congregation, MAGGIE CATHARINE, infant daughter of br. Jonas and sister Caroline Flickinger, aged 1 y. 11 m. and 7 ds. Occasion improved by the brethren by reading and speaking from 1 Peter 1: 24. May the Lord bless and comfort the sorrowful parents.

Also in same congregation, March 20th in the city of Waterloo, sister POLLY CROSS, consort of John Cross, aged 58 y. 4 m. and 18 ds, leaving ten children to mourn their loss. Eight of her children are members of the church.

Also in same congregation, upon the same day, sister BARBARA SHAFER, aged 84 y. 9 m. and 24 ds. The last named died suddenly, leaving six children to mourn their loss. On the 21st, (Sunday) the remains of these two worthy sisters, mothers in Israel, were conveyed to the brethren's cemetery, near their meeting house, four miles south of the city, followed by a very large concourse of relatives, friends and neighbors, paying the last tribute of respect to those whom they loved. Occasion improved by the brethren by reading and speaking from 2 Tim. 4: 7, 8. Truly saith the wise man, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it," Elias K. Buechley.

Died in the Ashland District, Ashland county O., Jan. 23, 1869, sister VERONICA STUMP, wife of friend John Stump, aged 65 y. and 5 ds. She suffered for about three years with a cancer, and consequently she had a desire to depart, and be at home with Christ which is far better. Funeral services by brethren Moses Weaver, and Henry Worst, on the words, "For me to live is Christ, and to die is gain."

A. K.

Died near Mendon, St. Joseph county, Mich. Jan. 4, 1869, sister ESTHER BAER, in the 75th year of her age, of heart disease and dropsy, at the residence of her son Cicero Baer. The above was a member of the church for upwards of forty years. She was formerly of Stark county, O. Mother-in-law to F. P. Loehr, and mother of the writer. This notice has been postponed on account to have some br. to improve the funeral occasion, but as none has yet come to attend to it, I thought it time to inform the brethren and friends of her numerous acquaintance, through the Visitor.

Moses T. Baer.

Died in Baugo Church, Oceola, Ind., March 19, sister EMMA METZGER, wife of br. Peter Metzger, aged 68 yerrs, 10 months, and 2 ds. Funeral services from Rev. 14: 13, by Elias Metz and the writer.

Joel Shively.

Died in the Lower Cumberland Church. Pa., March 6th 1869, sister ELIZABETH NEISWANGER, aged 74 y. 9 m. and 23 ds. Funeral services from 1 Thes. 4: 13, 14. She was a daughter of br. Martin Keller, dec'd.

M. M.

Died March 4th, in Ten Mile congregation' Washington county, Pa., Samuel Martin, infant son of John and Nancy Wise, aged six months less six days.

Also March 25, NANNIE, daughter of the same parents, aged 3 y. 3m. and 19 ds. From the above it will be seen that in about three weeks our beloved br. and sister buried two of their children. This was a sore affliction indeed, and the more so as br. Wise was absent when the death of the first occurred, and he did not return home till after it was buried. But as he was absent on his Master's business, he will draw comfort from this consideration. Our br. and sister will have, no doubt, as they should have, the sympathy and prayers of many of their dear Christian friends. And we hope that in answer to prayer, the affliction of our dear br. and sister, will be sanctified by the Lord to their good. Editor.

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Dec. 1, 1867.

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For the Year 1869, Vol. XIX.

The *Gospel Visitor*, Edited by H. Kurtz and J. Quinter, and published by H. J. Kurtz, at Dayton, O., will close its nineteenth volume with the present year.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the world.

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GOSPEL

A MONTHLY PUBLICATION,

EDITED BY

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THE GO

Vol. XIX.

HOLINESS, NO. 6.

THE AMOUNT NECESSARY FOR SALVATION.

Because the gospel does not give the exact amount of holiness necessary to salvation, an objection has been made to Christianity on this ground. But if it is difficult for us to conceive how a standard of Christian attainment could have been formed that would, in unmistakable language, have given the precise amount of holiness necessary for each individual person, since there is such a great diversity of capacities and opportunities for both for acquiring and doing good among men.

It seems to be in harmony with our views of justice and right, that there should be prepared for us rewards and punishments of different degrees, suited to the degrees of sin and holiness as these will be discovered in men in the day of judgment and retribution. And the Scriptures plainly teach that according to such a rule, men will be rewarded and punished. The following passages convey this idea: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9: 6. "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not shall be beaten with few stripes." Luke 12: 47,—48. and in the parable of the pounds, Luke 19: 16 &c., we find that he

w
w
was placed ov
among the last ac
Lord, is the followi
come quickly; and n
with me, to give every ma
ing as his work shall be."
12.

The following observation ma not be altogether foreign to our subject, namely the amount of holiness or piety necessary to salvation.

1. The rule of moral conduct for our government in all our relations in life, as contained in the Christian Scriptures must be accepted as our standard of holiness. When the idea is advanced that there is no precise amount of holiness or piety stated in the gospel as the condition of salvation, it is not to be understood by any means that there is no rule of holiness or righteousness given. Such a rule is given in the gospel and every man who lives under the gospel will be judged by that rule. What is meant is, that inasmuch as there seems to be degrees of faith, love, and of all the Christian virtues or graces, no precise amount of any of these is given like there was given the weight of the several spices which were compounded together to form the "oil of holy ointment." Ex. 30: 23—25. Our seasons of devotion are not numbered like the feasts of the Jews were under the former dispensation. The proportion of our wealth that we are to appropriate

...pes of heaven and immor-
...on a negative Christian char-
...; that is on an avoidance of
But let it never be forgotten
... a state of mere unprofitable-
...ss is displeasing to God, and will
be punished. This is plainly taught
in the parable of the talents. "Then
he which had received the one tal-
ent came, and said, Lord, I knew
thee that thou art an austere man,
reaping where thou hast not sown,
and gathering where thou hast not
strewn: And was afraid, and went
and hid thy talent in the earth;
lo, there thou hast that which is
thine. His lord answered and said
unto him, thou wicked and slothful
servant, thou knowest that I reap
where I sowed not, and gather
where I have not strewed: thou
oughtest therefore to have put my
money to the exchangers, then at
my coming I might have received
my own with usury. Take there-
fore the talent from him, and give
it to him which hath ten talents.
For unto every one that hath shall
be given, and he shall have abund-
ance: but from him that hath not,
shall be taken away even that
which he hath. *And cast ye the un-
profitable servant into outer darkness;
there shall be weeping and gnashing
of teeth.*" Matt. 25: 24—30.

While holiness disinclines its pos-
sessors to every form and degree of
sin, it inclines them to abound in
the work of the Lord. The Christ-
ianity that does not make us work-
ing Christians, in the vineyard of
the Lord, should not be relied on,
for it will deceive us.

4. We must have such an amount
of holiness, that self and self inter-
est will readily yield to right and
justice. And in every question in-

...n
...s, no such pre-
...en for the regulat-
...ion, or for the direct-
...rality. With this ex-
made to prevent any mis-
...sion of the subject, we
...ed to say that the gospel rule,
...ough not prescribing our duty in
all respects with the same minute
detail that the law prescribed the
duties of those who lived under it,
still the holy character which it re-
quires as a prerequisite, for the en-
joyment of its promised bless-
ings is given in no ob-
scure language, but is made so
plain that "the wayfaring men
though fools, shall not err concern-
ing it." Is. 35: 8. We now pro-
ceed with our observations having
for their object the ascertaining
with as much precision as possible,
the amount of holiness we should
have to entitle us to the reward of
the righteous.

2. The habitual practice of any
sin, or the neglect of any known
duty is irreconcilable with a holy
character. As all the commands of
God stand upon the same authority,
no obedience can be real or prompt-
ed by proper motives, that has not
regard to every command of God.
And as all sin is repugnant to holi-
ness, it argues a very low degree of
holiness where any sin is indulged
in.

3. There is a strong inclination
among professing christains to rest

volving moral character, where one side is right, and the other doubtful, the holy man will take the side of right, though it be at some sacrifice, rather than take the doubtful side with its present and apparent advantages. As for instance, when a misunderstanding takes place in a settlement. The man in whom holiness has exerted an influence, and in whom it exerts as a living and saving principle, knows it would not be wrong for him to yield to the demand of his friend who has the claim, but does not feel right sure that it would be right for him to receive the amount contended for; in such cases the holy man will yield. And he will hesitate or rather refuse to accept that to which his claim is not beyond a doubt, not simply from a fear he might not do justice to him with whom he is dealing, but also from a fear that by doing so his conscience might become hardened, and the spirit of God grieved. The man of real holiness will have regard to his conscientious scruples, as well as to gospel precepts, and will not hesitate a moment between a right principle and some earthly advantage.

5. *No person is really holy, but he that is making every proper and reasonable exertion to become as holy as he can.* There are professors of Christianity, and of this class not a few, who are well aware that they are not what they ought to be; that their lives fall far short of the life of piety inculcated in the Christian Scriptures, and exemplified in those saints we are pointed to as our examples; who know they are no better than many persons who make no pretensions to a holy life; who feel but little in devotion because s fords them no joy with God. And wha ing to become what be—holy men and very little. Now w cerity of such person they want to be holy, en upon them the ho of Christianity, and a special efforts to beco are conscious they ought

There are many perso world who are unconverted, who make no profession of Chri ianity, who know they are wrong, and who intend to do right. Now how will such fare if they die without making any attempt to come to Christ, and to secure their salvation? Will they plead that they intend to reform and to break off their sins? And will God accept such pleas? Surely not. Their condemnation will be, their want of any effort to work out their salvation. And will the professor who has been wanting in so much and who has made no great effort to become better, meet with any more favorable reception from the Lord than the individual who has made no profession? We have no reason to believe that he will.

We are told, that *straight is the gate and narrow is the way, that leadeth unto life, and few there be that find it.* Matt. 7: 14. And our Lord's admonition is, "strive to enter in at the straight gate; for many I say unto you, will seek to enter in, and shall not be able." Luke 13: 24. From this we learn that if we would secure the blessings of Christianity we must labor, and that many will come short of salvation, not

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nce, and put us under no
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service, then are we not de-
iving ourselves if we think we are striving to get to heaven, since we are not putting forth any strong efforts for our salvation?

Our salvation will greatly depend upon the sincerity and extent of efforts to obtain it. Notwithstanding our many frailties and great defects, if we shall have done all we could to please and obey God, we shall then be accepted of him. We cannot serve God with the perfect service with which angels and men in a perfect state serve him, but we can do our best, and this is the perfection that is required of us; and with any thing less than this God will not be pleased. If we come short of this, we shall come short of the rest that remains for the people of God.

As the law for the government of the angels requires of them an obedience proportionate to their holy nature, and as the obedience required of perfect beings is a perfect obedience, so the law for the government of men in this imperfect state, requires the most complete obedience that our frail nature is able to yield. "When ye shall have done all those things which are commanded you, say, we are unprofitable servants: We have done that which was our duty to do." Luke 17: 10. So teaches our Lord. That was a high commendation given by the Savior to the woman that anointed his head. "She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her," Mark 14: 8—9. *She hath done what she could*; this means she did all it was in her power to do to honor her Lord, and he knowing this, approved of her, and justified her.

Dear reader, are you doing what you can do in every way that God has given you opportunity, to do good, and to become good, and to honor and glorify him? This seems to be the measure of the piety, virtue, or holiness which the gospel requires as a qualification for the approval of God. And here lies the test of sincere and real Christian character. Are we making an effort? Are we striving? Do we avail ourselves of the various means of grace we have access to? Do we attend to the holy ministration of the gospel whenever we can do so? Do we abound in prayer to the extent the following words seem to imply? "Praying always with all prayer and supplication in the spirit, perseverance and supplication for all and watching thereunto with all saints." Eph. 6:18. *All prayer*, means all kinds of prayer that the praying people of God according to the teaching of Scriptures, have used. But we are repeating what we offer-

ed in our essay No. 3, as the means to be used in the attaining unto a holy life. To the suggestions there offered we refer the reader. Are those suggestions in harmony with the Scripture method of teaching holiness? If they are, then we should follow them if we desire to be holy. What we want here to present to the understanding, and impress upon the conscience of the reader is, the inconsistency, deception, and in some cases the hypocrisy, of those who profess holiness, and acknowledge its importance, and desire to attain unto that heavenly state, and yet are making no great efforts to accomplish the work! When this is the case, there is much wanting. Then let our earnestness, diligence, and carefulness, and indeed our entire deportment, evince our sincerity in our profession as candidates for holiness and heaven. God does not require impossibilities of any, but he does require us to do what we can. This is the amount of holiness he requires. Reader, apply the rule, and remember immortal interests are involved in the subject.

J. Q.

For the Visitor.

CHRIST HEALING.

"And he came down with them and stood in the plain, and the company of his disciples, and a great multitude of people and of all Judea and Jerusalem, and from the sea coasts of Tyre and Sidon which came to hear him and to be healed." *Luke* 6: 17.

Those afflicted persons who came to Christ, in all probability had no higher motive in doing so than to be relieved of their diseases; and they did not come to h
conviction that he thr
was the world's Re
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readily, if that which
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erning motive by whi
plied to Christ, they in
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one of the ten turned, an
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spoken of, like those lepers
to desired not so much to kno
who, and what the will of their
benefactor was, as to have their
own personal wishes gratified. But
while this is seemingly an admitted truth, their motives, nevertheless, were not unlike those of mankind generally, *i. e.* selfish. For it is this which affects all ranks, and conditions of men, and out of which man must be lifted ere he can live, and act in his proper sphere toward God, and toward men. But it is to be noticed, that while the motives of those who applied to Christ for relief were not as perfect as in justice to Christ they should have been, Christ does not refuse them his help on that account. From this we obtain, 1st. An idea of his divine compassion, and secondly, of his willingness to afford relief to the afflicted. That he does not withhold his aid until men's motives are right in every respect, is a Bible truth; and such a one that in the fullest, and most perfect sense constitutes him a Savior. And right here we discover his great adaptation to man's necessities. His fitness for this work consists in his perfect knowledge of man's wants,

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f sanctifying the un-
ts of men to become
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ssess, however distant
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due him. It is this po-
tation of Christ to all
d states of mind, that
s his ability, and gives
ver over all others to mould
ter, and prepare the hearts of
nen for a gracious reception, of
the enobling power of his eternal
word. Under these kindly influences, men of all characters, and from all conditions in life have been drawn unto him, and become his followers or disciples. His great work of saving is not accomplished through edicts arbitrarily enforced. For in subduing minds and wills to himself, he refuses to act unless by some such method, that they may seem in a certain sense to subdue themselves. It is the plying of Calvary's forces which binds men's consciences to Calvary's sufferers, and which lays seige to the human will. And though the advances, and progressive steps, are but slow, drawing out for them, "line upon line, and precept upon precept," &c. they transform them into a likeness of Christ the Savior.

What the reflections of those were who were healed by Christ we know not. But the display of power which he manifested in restoring them to a state of health, awakens conceptions of such a character without which mankind must remain under the dominion of sin. In the healing of those physically diseased persons, Christ establishes a superiority over the cause of bodily infirmities, *i e*, over sin's power of which disease is one of its effects His healings open to our minds a grander, and more glorious conception of his divine Majesty. His power as a moral, and spiritual regenerator is hereby indicated, and well attested; and presenting himself as he did upon the plain of our common humanity, surrounded with ineffable graces and glories, portrayed, and symbolized by his attendants, *i e*, his disciples. But it is not this power alone by which his brow is encircled, that constitutes his great fitness as a spiritual regenerator, but power engirdled by the softer attributes of mercy love, patience, and righteousness

And in the possession of those blessed attributes, he is ever watching and waiting anxiously to impart of his higher, holier healing to the sin-affected, and sin-burdened A healing which is salvation—a salvation which is not only to be looked for, and to be felt when the sin troubled soul exchanges worlds, but a salvation of heart emotions, and heart movements—a salvation of will, of mind, of feeling, from the erratic, the wild, the fanatic rovings of a bewildered imagination; a salvation needed. For "in sin thoughts rush on, crossing all lines breaking through all trains, refusing all terms of order, uncontrolled and uncontrollable.

The law of right proceeding appears somehow broken, the thoughts are often base, impure, and low and withal defy any look of system What jumps of transition! how wild! It is as if the soul were an instrument played on by demons.

How unlike the sweet flow of order and health in the mind of an angel? It is from such a heart—desolation that Christ will save us, and such a salvation, we must have, or else be eternally subject to the wild disorder of sin, its pains, its sufferings, its death.

But while the world's Redeemer possesses all willingness and capacity to heal the disorders of the soul, men generally, unlike those in the text, do not come unto Christ in that simple confidence those alluded to in the text did. Yet admit, as many speculatively do, the necessity of a spiritual regenerator, and to some extent commit their healing to Christ, still give themselves but little real concern as to the success of their saving, and practically deny, and abandon their faith in Christ's ability to effect, what is needed in their particular case, by turning away from him, and falling in with the world's movement and effort to work out its own deliverance, and in turn become filled with missionary schemes, and impracticabilities. Health reformers, enthusiasts, gilding with their own tinseling the corrupt customs, and maxims of a corrupt world, and all the while suppose it to be evangelical philosophy; and hence patronize church festivals, church fairs, church oyster suppers, church lotteries, and church pew financiering, and in an assumed Christian liberation, attend so-called social gatherings, celebrations, masquerades, pic nics, State and county fairs, theatres, political assemblages, and galvanizing the judicial proceedings of courts, and governmental embroglios, and wars, and find conscience salve for attorneys at law, the pettifogger, sheriffs, and officers of [illegible] the pretended search have enough left in re[illegible] last to cruise among, an[illegible] semblages of the oath [illegible] muzzled, to collect Chris[illegible] rial, where in fact Christ a[illegible] is expunged from the voca[illegible] not being the shibboleth o[illegible] circle; or perchance after[illegible] lieved of the compunctions guilty conscience, and their n[illegible] on a church book, settle down in a nothingness, and practically become obsolete, in so far as their personal sanctity is a necessity, and in their availability as workers in Christ's great spiritual economy; and hence instead of being successful, and profitable co-laborers of Christ, become what is known as a very successful farmer, or merchant, or tradesman, or physician, (the standard of success being the rapid accumulation of wealth), bating not a whit from the excesses of an exorbitant, and usurious age after gain, and the slaves of pride, and fashion, which characterizes modern Christianity.

Such Christ services, or Christianity, may be expected to be zig zag, ring streaked and striped, speckled and spotted all over, and consistent only in a strict adherence to selfish motives and ends, willing to be saved but insist on the manner of saving. Instead of denying self, and taking up Christ's cross daily, it is to indulge self, and steer clear of all self-imposed, or Christ-imposed restraint. Oh what a burlesque on Christianity! To receive Christ's healing is salvation from all such perversities, and restores the soul to a simple abiding trust in his great sufficiency as a spiritual

and to have the ele-
nciples which make
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s that of patience; pa-
n element of greatness.
Christ great through pa-
v co d our daily failings
wit . But moving upon
ie does by a slow pace, yet
ntly fast for our minds to ap-
nend his truths and purposes,
nscious of his ability to conquer
a truce with the human intellect and will, and hence is long-suffering, patient, and of tender mercy.

Something of all this the healed of Christ will have, and hence their mode of procedure in matters wherein a difference of views may attain. The one great difficulty ever present in men's dealings with one another, and the overwhelming evidence of man's weakness, is where one comes to an issue of any kind with another, matters are pressed to a direct point blank, yes, or no. If it be a case of personal wrong, or quarrel of any kind, the parties face each other, pride against pride, passion against passion, and the hot endeavor is to storm a way through to victory. Such is man's way, and man's weakness, and out of which no good results. An absence of forbearance, of kindly suggestions by which a siege may be laid to the hearts of our fellow men, which as is seen in Christ's method, does not miscarry.

A little more of the Lord's healing is w nted, to obtain which may all like those in the text, come by no roundabout way to Christ, but with the simple confidence of the innocent, unsuspecting and confiding, come. S. S. MOHLER.

For the Visitor.

Baptism an Act of Worship---The Position of the Body in the Action.

"And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" Mat. 28: 18, 19. "And he said unto them, 'Go ye unto all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.'" Mark. 16: 15, 16.

Teaching the nations by preaching the gospel to every creature, and baptizing the believers, is a command of the Son of God, whose authority none dare doubt. But, notwithstanding God made man upright, yet have they sought out many inventions; and have hewn themselves out "cisterns which hold no water, saying, peace, peace, where there is no peace." These say, as there is no mode given in the above commission, *any will answer*. By reference to the Scriptures, however, we find that John and the apostles baptized in the water. "And Jesus, when he was baptized, went straightway up out of the water," Mat. 3:16. "And it came to pass, in those days, that Jesus came from Nazareth, of Galilee, and was baptized of John, in Jordan. And straightway coming up out of the water, &c." Mark 1: 9, 10. "And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him," Acts 8: 38. So far, then, the example of Christ and the apostles is authority sufficient to baptize in

the water; and hence we reject all modes outside as illegal and anti-scriptural. To those who believe that immersion *only* is baptism, and believers only are proper subjects for it, I will offer a few scriptural thoughts.

I take the position that evangelical baptism is based on the above command of the Savior, and is our only authority for baptism, and that the commission requires three actions, or three immersions, (or dips,) for one valid baptism. And as baptism is an act of righteousness, I believe the candidate should kneel before God in the water, and bow with his face forward three times, once in the name of the Father, and once in the name of the Son, and once in the name of the Holy Ghost. Baptism being a work of righteousness, it must be observed as an act of worship to God. Kneeling, and bowing with the face forward, was the posture of God's worshippers in all generations. It is the proper posture to be assumed in the worship of God in baptism.

For the benefit of the general reader, I will here note the Scriptures in which the ancient worshippers so presented themselves before God: "Abraham fell on his face before God." Gen. 17: 3. "Abraham fell on his face," v. 17. "Abraham bowed himself toward the ground." Gen. 18: 2. "Lot bowed his face toward the ground." Gen. 19: 1. "Abraham bowed himself to the people," Gen. 23: 7. "Abraham bowed himself before the people," v. 12. "And the man bowed down his head and worshiped the Lord." Gen. 24: 26. "And I bowed down my head." Gen. 25: 48. "He worshiped the Lord, bowing himself to the Lord," v. 53. "Jacob b[illegible] self to the ground sev[illegible] Gen. 33: 3. "Jacob's [illegible] and children bowed v. 6. "Leah and her childr[illegible] themselves," v. 7. "Joseph [illegible] chel bowed themselves," v. [illegible] seph's brethren bowed do[illegible] him." Gen. 42: 6. "They bow[illegible] selves to him." Gen. 43: 26. they bowed down their heads, "Israel bowed himself on the be[illegible] head." Gen. 47: 31. "Joseph bow[illegible] himself with his face to the ground." Gen. 48: 12. "And the people believed, and bowed their heads and worshipped." Exodus 4: 30. "And the people bowed the head and worshipped." Ex 12: 27. "Speak unto the children of Israel, that they go forward." Ex. 14: 15. "Moses bowed his head toward the earth and worshipped." Ex. 34: 8. "Moses in grief, fell upon his face." Nem. 16: 4. "Moses and Aaron fell upon their faces, and said, 'O, God.'" v. 22. "The people fell upon their faces." v. 45. "Moses and Aaron fell upon their faces." Num. 20: 6. "Balaam saw the angel, and he bowed his head, and fell flat on his face." Num. 22: 31. "The people sacrificed and bowed down to the Lord." Num. 25: 2. "Joshua fell on his face to the earth and worshipped." Josh. 5: 14. "Joshua fell to the earth upon his face before the ark of the Lord." Josh. 7: 6. "The people bowed themselves unto the images." Judges 2: 12, 17, 19. "Manaoh and his wife fell on their faces to the ground." Judges 13: 20. "Ruth fell on her face to the ground." Ruth 2: 10. "Phinehas' wife bowed herself." 1 Sam. 4: 19. Dagon (the idol) fell upon his face to the ark." 1 Sam. 5: 3, 4. "David fell on his

ground, and bowed himself
s." 1 Sam. 20: 41. "David
h his face to the earth,
himself." 1 Sam. 24: 8.
l fell on her face, and bowed
to the ground." 1 Sam. 25: 23.
d herself on her face to the
. 41. "Samuel stooped with
to the ground, and bowed
elf." 1 Sam. 28: 14. "Behold,
an came to David, and fell to the
arth and did obeisance." 2 Sam.
1: 2. "Mephibosheth fell on his face and did reverence." 2 Sam. 9: 6. "And he bowed himself." v. 8. "The woman of Tekoah fell on her face and did obeisance." 14: 4 "Joab fell to the ground on his face, and bowed himself." v. 22. "Absalom bowed himself on his face to the earth." v. 33. "Chusha bowed himself." 18: 21. "Ahimez fell down to the earth upon his face." v. 28. "And Absalom bowed the hearts of the people." 19: 14. "Aaomeah bowed himself on his face." 24: 20. "Bathsheba bowed and did obeisance." 1 Kings, 1: 16. "Nathan bowed himself with his face to the ground." v. 23. "Bathsheba bowed with her face to the earth, and did reverence." v. 31. "David bowed himself." v. 43. "Adonijah bowed himself to Solomon." v. 53. "Solomon bowed himself." 2: 19. "Solomon kneeled on his knees." 8: 54. "Obadiah felll on his face." 18: 7. "The people fell on their faces." v. 39. "Elijah cast himself upon the ground, and put his face between his knees." v. 42. "The captain fell on his face." 2 Kings 1: 13. "The sons of the prophets bowed themselves." 2: 15. "The Shumanite bowed herself to the ground." 4: 37. "Oman bowed himself with his face to the ground." 1 Chron. 21: 21. "All the congregatio bowed down their heads." 29: 2 "Solomon kneeled down on h knees on a brazen scaffold, &c." Chron. 6: 13. "The children Israel bowed themselves with thei faces to the ground." 7: 3. "Jeho aphat bowed his head with his fac to the ground." 20: 18. "Amazia bowed himself before the idol. 25: 14. "The king and all tha were with him bowed themselve and worshipped." 29: 2. "An they bowed their heads and wo shipped." 2 Chron, 29: 30. "Ezr fell upon his knees before the Lord. Ez. 9: 5. "The people bowed thei heads with their faces to the ground. Nehe. 8: 6. "The king's servant bowed to Haman, but Mordeca bowed not." Est. 3: 2. "Davi bowed down heavily." Ps. 35: 1 "David, I am bowed down greatly. 38: 6. "Our soul is bowed dow to the dust." 44: 1—5. "David my soul is bowed down to the dust. 57: 6. "They that dwell in th wilderness shall bow before Him. 72: 9. "O, come, let us worship let us kneel before our Maker. 95: 6. "The strong man shall bo down" Eccle. 12: 13. "The mea man boweth down." Isah. 2: "The haughtiness of man shall b bowed down." v. 11. "The loft ness of man shall be bowed down. v. 17. "I was bowed down at th hearing of it." 20: 3. "They sha bow down to the earth, with the faces toward the earth." 49: 2 "Who said to thy soul bowe down." 51: 23. "They shall as the way to Zion with their face thitherward." Jer. 50: 5. "An when I saw it, I fell upon my face. Ez. 1: 28. "And behold, the glor of the Lord stood there, and I fe

upon my face." 3 : 24. "I fell upon my face and cried, and said, 'Lord God, wilt thou destroy all?'" 9 : 8. "Then I fell down upon my face, and cried with a loud voice, and said, 'Ah, Lord God.'" 11 : 13. "And I fell upon my face." 43 : 3. "And I fell upon my face." 44 : 4. "Then the king fell upon his face, and worshipped Daniel" Dan. 2 : 46. "Daniel kneeled upon his knees three times a day and prayed." 6 : 10. "Daniel was afraid, and fell upon his face." 8 : 17. "I, Daniel, was in a deep sleep on my face toward the ground." v. 19. "And I heard the voice of his words, there was I in a deep sleep on my face, and my face toward the ground." 10 : 9. "And a hand touched me which set me upon my knees." v. 10. "I set my face toward the ground." v. 15. "Wherewith shall I come before the Lord, and bow myself before the high God?" Mich. 6 : 6.

NEW TESTAMENT SCRIPTURES.

"And when they saw the young child, they fell down and worshipped him." Mat. 2 : 11. "All these things will I give thee, if thou wilt fall down and and worship me." 4 : 9. "And when the disciples heard it, they fell on their faces to him." 17 : 6. "Then came a certain man kneeling down to him, saying, 'Lord, have mercy." v. 14. "The servant, therefore, fell down and worshipped him." 18 : 28. "And his fellow-servant fell down at his feet and besought him." v. 29. "Jesus fell on his face and prayed, saying, 'O, my Father.'" 26 : 39. "And they bowed the knee before him." 27 : 29. "And there came a leper kneeling down to him." Mark, 1 : 40. "The unclean spirit fell down before him." "Jairus fell at Jesus' feet. "The woman fell do Jesus." v. 83. "A w and fell at Jesus' feet." "There came one running and ing to him." 10 : 17. "A went forward a little, and on the ground and prayed." "And bowing their knees and shipped him." 15 : 19. "I fell down at Jesus knees." Luke 5 8. "A man full of leprosy seein Jesus, fell on his face." v. 12. "And when he saw Jesus he fell down before him." 8 : 28. "Jairus fell down at Jesus' feet. v. 41. "The woman kneeling and falling down before Jesus. v. 47. "And fell down on his face at his feet giving him thanks." 17 : 16. "Jesus kneeled down and prayed. 22 : 41. "They were afraid, and bowed their face to the earth." 24 : 5. "Mary fell down at Jesus' feet, saying Lord." John 11 : 32. "Jesus bowed his head and gave up the ghost." 12 : 30. "Stephen kneeled down, and cried Lord." Acts 7 : 60. "Peter kneeled down and prayed." 9 : 40. "Cornelius fell down at Peter's feet to worship." 10 : 25. "The jailor fell down before Paul and Silas." 16 : 29. "Paul kneeled down and prayed." 20 : 36. "And they kneeled down on the shore and prayed." 21 : 5. "Paul fell on the ground and heard a voice. 22 : 7. "And they were all fallen to the earth. 26 : 14. "Every knee shall bow to me." Rom. 14 : 11. "Falling down on his face will worship God." 1 Cor. 14 : 25. I bow my knees unto the Father of our Lord Jesus Christ." Eph. 3 : 14. "At the name of Jesus every knee shall bow." Phil. 2 : 10. "The four and

...lders fell down and wor-...m." Rev. 4: 10. "The ...twenty elders fell down ...Lamb." 5: 8. And they ...and worshipped." v. 14. ...they fell before throne on their ...d worshipped God." 7: 11. ...ur and twenty elders fell ...their faces, and worshipped ... 11: 16. "And the elders, ...the four beasts fell down and ...orshipped God." 19: 4. "And I ...ell at his feet to worshipped him." v. 10. "And when I had heard and saw, I fell down to worship before the feet of the angel." 22: 8.

Thus the reader can at once see all the places on record in the Bible, how the ancient worshipper approached God, and what posture they assumed in worship; always bowing face forward. I will also give the backard movement as found in the Bible, and the reader will see how anti-scriptural a backward movement, or falling is in baptism, or any act of religion whatever.

"Eli, when he heard that the ark of God was taken, fell from off his seat backward and his neck broke, and he died." 1 Sam. 4: 17: 18.

"Let them be ashamed and confounded together that seek after my soul to destroy it; let them be drawn backward, and put to shame that wish me evil." Ps. 40: 14.

"Let them be ashamed and confounded that seek after my soul; let them be turned backward, and put to confusion, that desire my hurt." Ps. 70: 2.

"Ah sinful nature, a people laden with inequity, a seed of evil doers, children that are corruptors; they have forsaken the Lord, they have provoked the Holy one of Israel unto anger, they are gone away backward." Isaiah 1: 4.

"But the word of the Lord was unto them, precept upon precept, line upon line; here a little and there a little; that they might go and fall backward, and be broken, and snared and taken." Isaiah 28: 13.

"In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehoods. And judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street, and equity cannot enter." Isaiah 59: 13: 14.

"Saying to a stock, Thou art my Father; and to a stone, Thou hast brought me forth, for they have turned their back unto me, and their face." Jer. 2: 27.

"But they hearkened not, nor inclined their ears, but walked in the counsels and in the imaginations of their evil heart, and went backward, and not forward." Jer. 7: 24.

"Thou hast forsaken me, said the Lord, thou art gone backward Jer. 32: 33.

"And they have turned unto me the back and not the face." Jer. 38: 22.

"Thy feet are sunk in the mire, and they are turned away back." Jer. 46: 5. "Wherefore have I seen them dismayed and turned away back." v. 21.

"Herdmen are in the midst of her like fatted bullocks; for they also are turned back." Jer. 48: 39. "How has Moab turned the back with shame." Jer. 49: 8.

"Jerusalem hath grievously sinned; therefore she is ruined; all that honored her, despise her, yea she sigheth, and turneth backward." Sam. 1: 8.

"And he brought me into the inner court of the Lord's house;

and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the temple of the Lord, and their faces towards the east, and they worshipped the sun toward the east." Eze. 8: 16.

"Many of his disciples went back, and walked no more with him." John 6: 66.

"Jesus saith, whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. As soon as he had said, I am he, they went backward and fell to the ground." John 18: 4, 6.

NOTE.—In every instance in which a backward movement is written, it stands in connection with the disapprobation, and curse of God. How anti-Christian is backward baptism; not one scripture can be given as a precedent, to sustain so unnatural, and anti-scriptural a mode. The one relied on, "buried with Christ in baptism, &c." will not support it.

"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, &c." Rom. 6: 3, 4. Backward immersionists having no scripture precedent to support so irreligious a practice, try to strain this into one, but the apostle does not refer to the grave, but to the death of Christ into which we are buried in baptism. Let me entreat the penitent's soul, not to go into the benefits of Christ's death backwards. But in your baptism, follow Jesus into the water, and at a proper depth fall down before God on your knees, and bow your face down toward the earth, in the name of the Father, bow it in the name of the Son, bow it in the nam Ghost. And you will Father, and in the Son, Holy Ghost; and they unto you, and make t with you." John 14: 24. David made a covenant wi athan, he bowed his face thre toward the ground. The S his baptism of sufferi garden fell on his knees, and down; and St. Mark says, "he w the third time, saying the san words." So do, ye, in your baptism.

D. P. SAYLER.

For the Visitor.

In Memory of my departed Husband.

Feeling sad and lonely this sabbath evening, I will try to drive away my gloom by penning a few thoughts for the Visitor, knowing that many of the dear brethren and sisters are already acquainted with the mournful history of my lonely life, and hope these lines may find sympathy in the heart of every one who may read them.

Dear readers: only in those of you who have passed through the ocean of sad, sad bereavement in the loss of a *dear companion* of *your bosom*, can these lines find a true heartfelt echo! Though perhaps all may feel to sympathize with me, in this my day of affliction, yet none but those who have experienced the irrepairable loss, and who have deeply drank of the bitter cup in by-gone days, can imagine the anguish and sorrow of my poor bleeding heart, and the many, yea very many hours of loneliness I have spent, since the departure of my *dear* departed husband, who was

...le itself; yes to me he ... a *friend* and *compan-* ...my joy, my hope, my ... through life's pilgrim- ...s my earthly shield and ..., upon whose strong arm ... for aid and support, and to ... I ever looked for advice and ... He was the idol of my ... all that was dear to me ... Through the ties of na- ...e, our souls were united as one— ...nd it will always be a great conso- ...lation to me for reflection, as I journey through life's pilgrimage, "that our hearts and affections were united as one, and that our short marriage vows resulted in happiness. Though our stay together on earth was but short, yet it is fraught with many happy scenes, and fond recollections that will live in my memory while life lasts, and though the dark and dismal tomb now holds his lovely form, and I can no more see his smiling countenance, or hear his loving voice which always spoke in words of tenderness, yet in my heart he still lives, and his spirit I can feel hovering around me like a guardian angel, protecting me by night and guiding me by day.

But I must so often make the inquiry in my own mind, "Why, oh why, was he taken from me so early in life! What design had our heavenly Father in thus calling him home just in the bloom of life? I know it was for some wise design; God loved him too, and for that reason he took him home to be with him. But why could I too, not go? Why am I left so lonely in this world? Like a lonely bird that has no mate, I am left to wander alone in this cold and cheerless world. Truly I can say, that earth with all its alluring scenes has no pleasure for me; my happiness has faded and my contentment is forever gone; and life that was once so sweet, is now naught but a dreary tangled waste. Only a few short years ago we started out in life together with happy hearts and bright hopes, fraught with prosperity and happiness. But alas! how soon were our fond hopes blighted. Death like a vulture, entered our quiet home, and took from our little family circle our little babe, a lovely little daughter, whom we loved and cherished with all the fondness of a parent's heart. O how hard it was to follow that little idol of the household to the silent and dreary tomb and there see its lovely form hidden beneath the cold sod. It was heart-rending indeed, but ah! it was only a commencement of sorrow in our household. Already preying disease had fastened itself upon the system of my loving companion, and though every means was resorted to to restore his declining health, all seemed to fail. Physicians were consulted and journeys made far and near, for medical aid and advice, bnt all to no purpose. Day by day he sank until the prospect of returning health was dashed, and death appeared in all his terror. For many months he suffered and struggled on a weary bed, racked with pain and tortured by disease, yet he murmered not but was ever resigned to God's will. He frequently said that he regretted to leave this world but for one reason, that there was but one tie that bound him to earth, yet when death came he was ready to go, and after taking me by the hand and bidding me a tender and affection-

ate FAREWELL, he said: "all is now well and I am ready to depart" and his spirit took its flight, and he calmly passed away, giving us the joytul evidence that he was going home to rest. I have all confidence that he now sweetly sleeps in the *arms of Jesus*, yet it seems I cannot give him up. I cannot realize that he is gone never more to return to earth. It seems almost impossible not to murmur when the dearest tie of earth is severed—when the companion of our bosom is torn from our fond embrace. It is in accordance with our frail natures, that our hearts are broken in anguish, and we cannot refrain from weeping and mourning for the departed one.

I will try to be resigned, and await my appointed time, which I hope is not far distant, when he who tempers the wind to the shorn lamb, and who alone can pour the oil of consolation into the broken and bereaved heart will call me to a reunion with my beloved Solomon.

MARTHA L. KARN.

Brownsville, O.

For the Visitor.

WHO ARE THE PEOPLE OF GOD.

This is a question which many wandering minds seem to be unable to solve. They are led to and fro by the adversary of souls, a thing quite unnecessary, and could be easily remedied if those means were properly used which are placed within their reach. And if the inquiring reader would know what those means are he must search the Scriptures. Those means are the words of divine inspiration. In commenting upon the above question, I shall in the first place, notice the relation of G(the connection which exi Creator and the creatu me back to that time wh "Let us make man in our our likeness." Gen. 1: 26. created man in His *own* imag image of God created He him. n female created He them." Hence, by our creation we people of God. And not onl creation, but also by our similar Perhaps some may ask, What is t similarity? I answer it is the body an soul of man, such as it was when it came "fresh from the hands of his Maker." There is a similarity existing between the body of God, and the body of man. "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." James 3: 9.

Again, there is a similarity existing between the Spirit of God, and the soul of man. It is plain from the scriptures that God is an infinite Being, that "He is the same, yesterday, to-day and forever." So also the soul of man is infinite, as it partakes of that divine nature from whence it came. "And the *Lord* God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living* soul." Gen. 2: 7. Again we are all God's people, because, since our creation He has never failed to provide for our temporal wants. It is upon him we are dependent for our sustenance. And as God provided for our first parents, so also, He provides, in a certain measure, for the human race yet. "And God said, Behold, I have given you every herb bearing seed; which *is* upon the face of all the earth, and every tree in the which *is* the fruit of a tree yielding seed; to you it SHALL be for meat." Gen. 1: 29. We are

t on Him for raiment to
ee, and He sustains us as
and Eve. "Unto Adam
is wife did the LORD God
f skins, and clothed them."
21. Thus He gives all things
for the sustainment of our earth.
se. The air we breathe, the
e drink, the food we eat, &c. all
that bountiful hand, as it is
"The earth is the Lord's and
fullness thereof." Again we are
the people of God, because we have
all been redeemed BY God. We find that this redemption was promised to fallen Eve. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. Now this seed is the word of God. "In the beginning was the Word, and the Word was with God, and the Word was God." St. John 1: 1. This Word has a direct reference to Jesus Christ the Savior of the World. Christ came to redeem human beings, and therefore he assumed a human body. "Forasmuch then as the children are partakers of flesh and blood He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that *is* the devil," "And *deliver* them, who through fear of death were all their lifetime subject to bondage." Wherefore in all things it behooved Him to be made *like* unto His brethren, that He might be a merciful and faithful high priest in all things *pertaining* to God, *to make reconciliation for the sins of the people.*" Heb. 2: 14—17. Heb. 2: 14—17. "For God sent not His Son into the world to condemn the world; but that the world *through* Him might be saved." John 3: 17. It is not necessary to multiply evidences to prove that we all have been redeemed, and that Christ has died that *all may* live. Christ tasted death for every man. And well may we point to Jesus as the "Lamb of God who taketh away the sins of the World" and as being the Redeemer of the World. I have now tried in a brief way to show the relation of God to man, in this, that He HAS created us, provides for us, and HAS redeemed us *from* the curse of a broken Law. Hence by creation and redemption we are all the people of God. The idea that I have been trying to hold forth in my foregoing remarks is, that God has done much for the human family, and is still doing much, and that there is an important relation existing between God and man. In the second place I shall notice, by the help of God, the relation of *man* to God. This portion of my views I suppose will meet with considerable opposition, at least by those who "teach for doctrines the commandments of men. But those I would charge to beware of the "Stone." For if you fall upon the Stone you shall be broken asunder, and if the Stone falls upon you, you shall be ground to powder. The question still arises, Who are the people of God? When I speak of the relation of *man* to God I mean that connection established between man and God; for instance, to illustrate the proposition, that I may be better understood, I will make a comparison; for all reasoning *is* comparison. In reasoning we establish a basis, and that basis is the *simple*, the *axiomatic* and the *known*. To these we bring respectively, the complex, the theoretic and the unknown. A certain man has sons and daughters. They are all his children as I have shown (in the preceding remarks) that we are all God's people. He is not partial, but provides for them all, and desires that they should all respect and obey him. And

for such respect and obedience he promises to bequeath unto each of them a legacy according to their "deed." Some are obedient children while others are disobedient. Hence we see at first glance that the relation of father to children is the same to *all* the children, while the relation of *all* the children to father is *not* the same. Dear reader, I think that you will now be able to understand my preceding remarks, as well as those which shall follow. But to the question, Who are the people of God? I answer *Christians.* The people of God were first called Christians at Antioch. Hence those who *are* Christians *are* the people of God. For, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1. Are the cherubims and seraphims, the four and twenty elders, the angels and archangels, Christians? I answer, no. Are all those Christians to whom the "grace of God hath appeared"? They are not. Are all those Christians who say that they have *got* religion? No. Are all those Christians who have been baptized and admitted into Church? No. Then, Who are Christians? I answer they are those who "walk after the Spirit." Rom. 8: 1. They are those who "walk in the Spirit." Gal. 5: 16. They are those who "walk in the light as He is in the light," whereby "we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7. Methinks I hear some one ask, How does the blood of Christ cleanse us from all sin? I answer by making a proper application of it. By this I mean obedience to His Holy Gospel which He brought from His heavenly Father and sealed with His own blood. Hear Jesus on the subject. "If *any* man will DO His will, he s
the doctrine, whether it b
whether I speak of myself.
17. Also hear Paul to the P
brethren: "Those things whic
both learned and received, a
and seen in me, *do;* and the
peace shall be with you." Phil. 4

We also learn that "obedience is
ter than sacrifice." Christ was
ent unto His heavenly Father, for as
is written of Him, "Lo, I come to
thy will, O God." So also if we desir
to be His people we must be obedient unto His precepts. "He that keepeth His commandments dwelleth in Him, and He in him, and *hereby* we know that He abideth in us, *by* the spirit which He hath given us." 1 John 3: 24. "Let this mind be in you, which was also in Christ Jesus. Who being in the form of God thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being in fashion as a man He humbled Himself, and became *obedient* unto death, even the death of the cross." Phil. 2: 5—8. The question may arise, how can I know when the mind of Christ is *in* me? You may know it whenever you feel like doing just what God's word requires of you, and when you put those feelings into practice. Then it is that you have the mind "which was in Christ Jesus." But dear reader, I would have you understand that feelings alone as a criterion would be a sandy foundation indeed, and that all persons who say they feel all right, are not the people of God. If we should make our feelings alone a criterion, we could prove that the Pagans who worship the fowls of the air, the beasts of the field, and idols made with their own hands, are the people of God.

prove that the Mahomedans, nd all the Sects and Schisims pted Christendom and of the re all the followers of the Lord, *all* have their peculiar feelings ompt them to act as they do. the Mormon subject how *he* knows Mormonism is true, and that Joe th was not an imposter, and *his* er is, "oh I *feel* it in my soul, and I want no better evidence." Ask the Hindoo, who, in the devotion to his God, throws himself beneath the wheels of the ponderous Juggernaut, and he will tell you that he "feels it his duty, and therefore is happy in the exercise of it."

I do not want to assail the feelings of any sincere person who wishes to serve God in "spirit and in truth," for good feelings are highly essential to salvation. But I would warn those in the spirit of love, *not* to smite upon their breasts and say I *feel* all right, when they are *not* willing to comply with the requisitions of high heaven, for says Jesus, "If ye know these things happy *are* ye if ye *do them*." 1 John 13: 17. For I assure you by the authority of God's word, that unless you comply with His word, you are "none of His." And consequently you are not the people of God. But I would rather yea much rather point you to those who "are led by the Spirit" as being the "chosen few." "For as many as are led by the Spirit of God, *they* are the sons of God." Rom. 8: 14. I will here make a few remarks, as there is a great deal said naw-a-days about the "Spirit." And well there should be, for "God is Spirit, and those who would worship Him aright, must worship him in "spirit and in truth, for such the Lord seeketh to worship Him." But we do meet with persons almost daily who proclaim unto unto us that they *are* "led by the Spirit," that they *have* the "love of God shed abroad in the heart," that they *are* "walking in the Spirit," that they *are* "walking after the Spirit," and still, they are unwilling to take Christ and His apostles for *their* "example," in obedience to the Gospel. "Be ye followers of me, even as I am of Christ. Now I praise you, brethren that ye remember me in *all* things, and *keep* the ordinances, as I delivered *them* unto you." 1 Cor. 11: 1, 2. Reader, if you are one of those who follow Christ and His apostles, and "keep the ordinances" which are recorded in the word of God, then indeed are you one of those who have the right spirit. Then, you are truly one of those who *are* "walking *in* the Spirit," and "led *by* the Spirit." But if you are *not* "so doing" you have great need of trying "the Spirit," and that too by the gospel of Christ. For says Paul, "It (the gospel) is the power of God." Rom. 1: 16. You should remember that there are "many spirits gone out into the world," (the people) and that it is very necessary for you to try *them* in order to know who have the right "Spirit," and who are the people of God. "The Spirit itself, (the word) beareth witness with our spirit, (the spirit which we have received) that we *are* the children of God." Rom. 8: 16. I will now bring my essay to a close by again asking and answering the question which has been under consideration. Who *are* the people of God? They *are* those who have been "born of God," who take the "word of God as the *man* of their counsel and for the *rule* of their practice." They are those who have become a "separate" people, walk in the "statutes of the Lord." "Wherefore come out from among *them* and be *ye separate*, saith the Lord, and touch not the unclean *thing*; I will re-

ceive you, and will be a father unto you and shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6: 17, 18. JOHN ZUCK.

THE SEVENTH DAY.

(CONTINUED FROM PAGE 138.)

In looking at the new church, we are willing to be led by the command or example of Christ and his apostles, as the only sure guides to truth. And we ask for a command to the new church to keep the Jewish Sabbath, but we ask in vain. We ask for an example of the apostles keeping the Jewish Sabbath, but we ask in vain. When Christ died, he took that old law out of the way, that he might establish another. And though the Jews coutinued to keep the old Sabbath, we ask what day did the Christians keep in the time of the apostles when the church was led by the Holy Spirit into all truth? In the time of the apostles, the first day of the week was observed by the Christians in a similar manner and sense to that which the Seventh day was under the law.

To begin with the resurrection of our Savior on the First day of the week. We find the disciples convened together and visited by our Savior on that day, and consecrated by a visit from him. The assembled disciples would fasten it with all its sacred events upon the hearts of the disciples. That first Lord's day was spent in anxious converse about the resurrection; and in the evening they were together with closed doors for fear of the malignant Jews when Jesus stands in their midst and greets them with his peace.

Again, John 20: 26; "And after eight days again his disciples were within, and Thomas with them: then Jesus, the door being shut, and in the midst, and said, "Peace you." Hence we have the Lord's day, and the disciples a together, Jesus appears to th greets them with his peace. In two cases the first day of the week observed by the Savior and his apo in a very peculiar manner, while pass over the Jewish Sabbath as there had been no such thing.

The question is settled that for the disciples to assemble on the first day of the week is acceptable to God; and it is settled that they did so twice immediately after the resurrection. Now the signal regard of our Savior manifested to the disciples on that day gave its already hallowed memory a new power upon their hearts.

Again, Acts 2: 1. "And when the day of Penticost was fully come, they were all with one accord in one place." Then it was the Holy Spirit descended upon them to mark the first day of the week with new devotions in their hearts and make them know these signal events wrought by our Savior had no relation to the Jewish Sabbath, but to the first day of the week. These three witnesses given by divine authority, stand up in the Christian Church as sacred examples, ever commemorating the resurrection of our Lord, and making us rejoice, when we, following their example assemble on the first day of the week to wait upon the Lord while we commemorate the wonders of his resurrection.

Again, Acts 20: 7; "And upon the first day of the week when the disciples came together to break bread."

Here is important evidence on this subject. The apostles came to Troas and abode seven days; they passed over the Jewish Sabbath again, as

gh there was no such thing known
m, until they came to the first day
week, then they assembled as the
people in the Lord's name.
we follow the example of the
at Troas, we must have the first
of the week set apart from other
ys to come together for the worship
God. And this is another example
importance because it is given by
men who were led by the unerring spirit of truth.

Again, 1 Cor. 16: 12; "Upon the first day of the week let every one of you lay by him in store as God has prospered him that there be no gatherings when I come." Now notice this passage of Scripture closely. The apostle does not command them to come together on the first day of the week, but he commands them to perform a certain act of charity on that day, and the way he commands it, shows conclusively that they were in the habit or custom of assembling on that day, for he says, that there be no gathering when I come. The first day of the week is the time pointed out by the apostle as the suitable day to make the collection that would prevent delay when he would come. Then if they had not kept the first day as a day for assembling to worship, how could these directions of Paul make any thing ready against his coming? If they kept the Jewish Sabbath, and not the first day of the week, why did not Paul name that day as the time for their charitable contributions? There is no fact more clear than that Paul points out the first day of the week in the same sense and in the same way that we would to-day if we were writing to a church that kept the first day of the week consecrated to the worship of God. But I can see no reason for any man to write in that manner to a church that kept the Jewish Sabbath as the day to meet for public worship, for that would be telling them to lay it by the day after they met together. And how would that save gathering when he would come? I cannot tell.

Again, Rev. 1: 10; John says: "I was in the Spirit on the Lord's day." Most certainly here is a day distinguished from the Jewish Sabbath. And what other day could be called the Lord's day, but the day of his resurrection, for that day in the Christian Scriptures is made the most potent with signal events, the most honored, the most sacred and holy, and must even be consecrated in the heart of the new church built on the death, burial, and resurrection of our adorable Redeemer. This is emphatically the Lord's day, as it was the day he arose from the dead, led captivity captive, and gave gifts unto men. And we know we are following in the footsteps of his holy disciples when we assembled on that day in the name of our blessed Lord.

We will give another class of evidence before we close, as some have said that the first day became the established day for worship by the authority of Constantine. But this is a great mistake as we will show. Long before he lived, we find Ignatius who was made bishop of Antioch in the year A. D. 70, or about the destruction of Jerusalem, a part of his life was cotemporary with the apostles. He was sent by the Emperor Trajan to Rome in 107 a captive for his faith as a Christian to be devoured by wild beasts. He received his sentence with joy, exclaiming, "I thank thee O Lord that thou hast condescended to honor me with thy love, and hast thought me worthy with thy apostle Paul to be bound in iron chains."

On his way to Rome he wrote from Smyrna to the church of Magnesia in

these words: "Wherefore if they who were brought up in these ancient laws came nevertheless to newness of hope, *no longer observing Sabbaths*, but keeping the Lord's day in which our life is sprung up by him and through his death whom yet some deny." He further says: "it is absurd to name Jesus Christ and to Judaize. For the Christian religion did not embrace the Jewish, but the Jewish the Christian, that so every tongue that believed might be gathered together in God." Ep. to Mag. chap. 3. How similar to Paul's letter to Col. 2: 16. "Let no man therefore judge you in meat or drink, or in respect of an holy day, or of new moon, or of the Sabbath day.

Verse 17. "Which are shadows of things to come but the body is of Christ."

We would further remark that Pliny, Justin Martyr, Tertullian, Ireneus, Origen and the learned Bengel, all unite to prove that the first day of the week was kept instead of the Jewish Sabbath from the time of the apostles. There is no fact in the Christian religion that can be traced back to the apostles with more certainty than that of keeping the Lord's day as consecrated to the public worship of God. And the Lord's day was used from the very first in contradistinction from the Jewish Sabbath.

We will now answer some objections and then we are done. First it is argued that the Savior did not abrogate the Sabbath but submitted to it. Matt. 5: 17, 18, 19. Luke 17: 17. But we reply, that he did not abrogate the sacrifices or passover, or any part of the ceremonial law. The Savior did not come to destroy the law, but to fulfil it. For verily I say unto you till heaven and earth pass, not one jot or not one tittle shall in no wise pass from the law till all be fulfilled. The law could not pass away until it wa ed. Jesus fulfilled it, then it away.

Just like a piece of writing two parties, no part of it can p until every jot and tittle of it ed by both parties. Then like th ish law, that being dead under w they were held, they are bot from it. So Jesus kept the la he fulfilled it, then he taketh away first that he may establish the sec

Again, it is argued that they obse ed the Sabbath after crucifixion. W admit that the Jews did, and still continue to do so, but that is not evidence that we should. And if the apostles had observed it bofore they were endued with the Holy Spirit, that would be no evidence against us. For they were not inspired and liable to err until the day of Penticost. But this arrangement is carried further, and it is said the apostles preached in the Synagogues on the Sabbath day. Acts 13: 14—44. This we readily admit, but as Jews and Gentiles were in the habit of assembling on that day, Paul took occasion whenever circumstances would permit to preach to both Jews and Gentiles. There are many other passages in which we find the apostle took occasion to preach on the Sabbath just like he stood in the Areopagus at Athens preaching to them the unknown God. But this does not recognize the assembly at Athens as a Christian assembly, neither does it these Sabbath assemblies, for it is clear they were Jewish and not Christian, for they were held under Jewish authority. The Christian could not keep these Sabbaths with the Jews; there was the evening sacrifice which was made about two o'clock, this would have been a mocking to them for they were preaching directly against such sacrifice that the blood of

...l goats could not take away sin. ... what has been said, we come to ... clusion that the Sabbath was ... the Jews only as circumcision ... r typical rites of the law and ... passed away with them. This ... e conclusion of Ignatius in A. D ...; Justin Martyr A. D 140; Ire... A. D. 167; Tultullian A. D. 192; ...s A. D. 315, and many others. ...gel tells us "It is not easy to tell ... original of this practice of observ... the seventh day or Jewish Sabbath ...r the reason for it because the writers of the first age are altogether silent about it. And we learn that the Council of Laodicea pronounces anathema in A. D. 361 against any one that would teach the necessity of keeping the Sabbath a perfect rest with the Jews. We now submit these thoughts to you, dear reader, and hope you will examine them carefully from a Christian standpoint.

R. H. MILLER.

Ladoga, Ind.

For the Visitor.

TO THE POOR.

The poor were always to be found on this earth since the children of men began to multiply on the face of the earth, and they will continue to form a portion of the earth's population while men live here as probationers, but it seems to be a rule of Providence to "set one thing over against another. Every one has a crook in the lot, but every one may reckon some success among his peculiar bitters." While it is the lot of many to be poor in the things that pertain to this world, yet they may be heirs of riches untold, and while they are servants to the rich of this earth, they may be kings of perfect liberty, because they know that they "have a better and en... ing substance in heaven." They ... em the reproach of Christ of ... ter riches than the treasures of this world, for they have respect unto the recompense of the reward." "They look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Christ was anointed to preach the Gospel unto them. They know that not many wise men after the flesh, not many mighty, not many noble, are called, to be heirs of God. To be poor, humbly poor, spiritually poor, is to possess all things, to be blessed. It is when we believe ourselves to be rich, that we are indeed poor. The rich man thinks within himself and says, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But the language of God to such a one is "thou fool, this night shall thy soul be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. The church of the Laodiceans imagined itself to be rich, and increased with goods, and to have need of nothing, while at the same time it was wretched, and miserable, and blind, and naked. The rich man who was clothed in purple and fine linen, and fared sumptuously every day, was too poor to hire poor Lazarus to come to him and dip the tip of his fingers in water, and cool his tongue. The poor feel themselves despised, oppressed, persecuted, hated by their neighbor and breth-

ren, and sold for a pair of shoes, but blessed be God, Christ, who was rich in Glory, "made himself of no reputation, and took on himself the form of a servant, and became poor, that we through his poverty might be rich," and while in his poverty, he was despised and rejected of men; a man of sorrows, and acquainted with grief, and men hid their faces from him; he was not esteemed by man, but was wounded, bruised, chastised, and sold, then finally crucified. But now he has all power in heaven and earth, and he has chosen the poor of this earth rich in faith, to be heirs of the kingdom of heaven. "Blessed be ye poor, for yours is the Kingdom of Heaven." O the depth of the riches both of the wisdom and knowledge of God! His ways are past finding out. Who would covet the riches of this world, and lose the riches of heaven? O God forbid that thy children should. N. LONGANECKER.

The Evils of Covetousness, and its Inconsistency with the Christian Religion.---No. 2.

MY DEAR FRIEND:—Let me not weary you with my dry accounts of bloodshed and carnage. I would gladly turn to the pursuits of peace and brotherly love; to the prospect of fields of waving grain and songs of birds, rather than to dread fields of battle or strains of martial music.

To fulfill your request as far as I am able, I must bring to your mind the bloody scenes that have been caused by Covetousness or I would be utterly unable to give you an idea of its evils.

With the birth of the Lord Jesus Christ, commenced a new era in the economy of redemption. [illegible] fices of bulls and goats, rites and ceremonies whi observable under the Mosaic sation were superceded by great sacrifice of the Son

Old things passed away . things were to become new. blood of Jesus being all sufficien cleanse us from sin, through faitl his name.

This was the "fountain open in the house of David for sin an uncleaness," and which Patriarchs and Prophets, had desired to see as an evidence that God had again remembered his people.

Of the subsequent events in the life of our Savior it is unnecessary for me to write, except to say, that after making known his will to those whom he had chosen to succeed him in spreading his gospel, he reascended into heaven and "sat down at the right hand of the majesty on high."

The effects of the new religion, as preached by the Apostles, were soon visible. Thousands in one day were added to the number of those that believed; and so eager were they to live according to the requirements of the gospel that those who had property, sold it and distributed their means to those who had none. They had all the things in common; none counting any thing his own.

Upon such principles of Christian benevolence the Apostolic Church was founded, charity being the corner stone of the profession. Covetousness displayed its hideous front in a few instances only; those were Simon, Ananias and Saphira, and we have unmistakeable evidence, that many of their decendants are living at the present day. With

...w exceptions, the church ...ed pure for upwards of three ...l years. How great must ...en the faith of its members? ...blime their trust in the Lord. ...r give us an example worthy ...tation and it would be better ...f did our profession have a little, ... in some case, a great deal less of ...at cold calculating worldly mind-dness and more of that "charity hat envieth not," and "is not puffed up."

But little more than three centuries had elapsed however, before a desire for worldly power, and magnificence began to appear among the Bishops and officers of the church. "Though a considerable number of them continued to exhibit to the world illustrious examples of primitive piety and virtue yet many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance and ambition, possessed with a spirit of contention and addicted to many other vices, that cast an undeserved reproach upon the holy religion of which they were the unworthy ministers."

Alas! for the frailty of human nature. Man naturally prone to evil could not resist the temptation to covet and his desire for gain led him from the altar of the living God to worship at the shrine of mammon.

The pure simplicity of a Christian life was thrown aside and its place supplied by worldly grandeur and ostentation.

Whilst the spirit of Covetousness was exerting its baleful influence in the church, the outside world also gave evidence of its evils. Prompted by the love of gain the monarchs of the world sought field for conquest. The weaker nations soon fell a prey to the strong and they in turn were torn asunder by the combinations of their still more powerful neighbors.

The rights and privileges of mankind were trodden under foot by crowned rulers, and the sacred emblem of the cross made to subserve the purpose of their lust and ambition. Crime and misery the natural fruits of their evil affection rolled as a swelling stream over the nations of the world, engulfing in its dark waters all that was pure and noble.

The history of mankind for the past eighteen hundred years, is a history which gives us revolting details of human slaughter; its pages teem with accounts of intrigues, assassinations, robberies and crimes of every description; and if we examine closely into the matter, we will find that they are either directly or indirectly the effects of covetousness, when it is allowed to exercise its influence over the better feeling of the human heart. Coming up to the present time, we find in our day and generation that the evil is not abated, or the number of persons influenced by it, growing smaller. On the contrary, both appear to be on the increase until amid the almost universal corruption, it is scarcely possible to find sweet "charity." Distrust and suspicion withholds the needed morsal from the mouth of hunger, whilst theft and deceit wrings from unwilling hands the much coveted treasure. Through fear that want may come, though our coffers be full, the humble mendicant turns empty handed from the door, while our sons are spending time and money in dissipation and folly.

In vain do we strive to quiet the stings of conscience when we refuse

to give to worthy objects under the plea that they might spend it for drink. Surely I counsel not to give to unworthy persons, yet a meal and kind words would do no harm however little deserved, and in many ways could we fulfill the law of kindness did we strive more earnestly to do our duty and and put away from us that "covetousness which is idolatry."

Trusting that your valuable health is still preserved and the blessing of an approving conscience may ever attend you.

I remain sincerely and truly yours. Farewell till my next. J.

Ringgold, Md., April 21, 1869.

For the Visitor.

The Planting of the Church in Indiana.

It may be interesting to the readers of the VISITOR to know where and when the first churches of the Brethren were organized in the State of Indiana. There were fourteen members, who emigrated from Pennsylvania and Virginia, in the years 1804 to 1808, and settled near the waters of Four Mile Creek, in what was called the Twelve Mile Purchase. It is now called Union County. The names of these members comprising this little body is as follows: Christopher Witter, John Witter, John Moyers, Daniel Miller, Abraham Miller, James Huston, and their side companions, and Sister Ann Lybrook, and Phœba Miller. The first brother that ever preached in the State, that we have any account of, was Jacob Miller. He came from Bear Creek, near Dayton, and preached occasionally for those members. In the year 18[illegible] Miller, with the assistance John Hart and Bro. Bolton, ized the church on the border Four Mile Creek, in the named county. John Moye Daniel Miller were chosen t ministry, and Christopher W and Joseph Kingry were chosen deacons. The church increased prett fast, and had not much trouble. Some four years after the organization of the church, Baltzer Lybrook was chosen minister. The church increased very fast, so that some years after the brethren thought it necessary to make two districts. I will give you the names of the ministers that have been elected in both of the districts since the divisions: William Moss, Abraham Moss, Daniel Miller, Daniel Brower, John Whiteneck, Hile Hamilton, John Hansel, Joseph McCarty, Alfred Moore, and the writer. Bros. Miller and Hansel are living in Iowa, and are blowing the gospel trumpet, to warn sinners to flee the wrath to come. Since Bros. Miller and Hansel moved to Iowa, those districts have been united again, and the one is now under the care of Elder D. Brower. Bros. Hamilton and McCarty are living near the center of this State, and are engaged in preaching the gospel of peace to the dying sons and daughters of men. Bro. Wm. Moss and Bro. John Whiteneck moved from this district several years since, and settled in what was called the Indian Reserve, in the valley of the Wabash River, and there engaged in preaching the gospel. Their earthly career is wound up, and they have gone to their reward. Bro. Baltzer Lybrook died about the year 1828. Bro. A.

...ed some nine years ago. ...ere the only speakers that ...the old church since it was ...ed. Bro. Henry Eikenberry ...P. Perdue, and their side com... , and the two Sisters Ly... and Moss—these are some ...g the first that joined the ...rch after its organization, and ...e still living in the old church, their ages ranging from 75 to 92 years. Bro. Daniel Brower is living in the old district. He is our bishop, assisted by Bro. A. Moore and the writer, who are yet endeavoring, by the grace of God, to enlarge the borders of the church. Although we have a great many oppositions to meet, we yet have the pleasure of seeing some of our friends, both old and young, that are willing to take up their cross and follow Christ through evil as well as good report. There have been about twenty persons added to the church by baptism in the last two years We would say to our loving brethren and sisters, to remember us at a throne of grace, that the Lord may keep us in the unity of the spirit, and in the bonds of peace. JACOB RIFE.

Boston, Ind.

Is Total Abstinence Temperance?

Whether total abstinence from intoxicating drinks is temperance, or is something else, it is certainly a good thing; which is the point of chief consequence. Some insist that it is *not* temperance, for the reason that temperance is moderation, and that moderation in respect to drinking is *the moderate drinking of alcoholic liquors!*

Perhaps we do not comprehend the full depth of this profound argument; but we will venture to suggest that a man travelling among the Alps might show his moderation by keeping away from dangerous precipices as well as by pitching down part way, and then stopping. Temperance is *self-control;* particularly a subjection of the appetites to the restraint of reason and conscience. Temperance in drinking, therefore, is self-control, or reasonableness, both in respect to *what* and *how much* we shall drink.

Some appear to think that temperance regards only *how much;* but this is a very narrow view. A deeper question is, *What* shall we drink? True temperance requires that this be answered, not by appetite, but a sense of right. Herein is self-restraint.

Moderation means, literally setting a limit, a *modus.* That is true moderation which sets the limit *outside* of every thing which the judgment and conscience pronounce hurtful.

Yet people will say "Moderation means a moderate use of everything." But, friend, think awhile. Does it mean a moderate use of every thing bad, or even of everything commonly used? It means a moderating of our appetites and desires, so that we shall be willing to refrain from every thing bad, either in itself or in its moral influences, and use considerately whatever is good.

"But," one says, "there is not so *much* self-restraint in total abstinence as in temperate use." That depends upon circumstances. In total abstinence, the self-restraint is a *principle settled beforehand;* in moderate drinking, it is a constant friction, kept up during temptation. There are times when it requires not only moral courage, but ten-fold more self-restraint, to say "No," than to say, "Yes, a little;" and the moderate drinker, after he has said, "Yes, a little," a good many times a day, has to

say "No" at last, if he would save his senses. In a word, the difference is this: The temperate drinker abstains totally, when, in his judgment he has drank enough; the total abstainer finds, in his judgment, that none at all is enough.—*Christian Banner, of Boston.*

The Family Circle.

FAMILY TRAINING.

Whatever infelicities may attach to the work of training children, one thing should reconcile and stimulate the heart to a faithful discharge of this duty. This consideration is a sense of responsibility to God and to society. With this relation a new account begins—written in the book of God's remembrance. It is as if God should send a verbal message, saying, "take this little one and train it up for me. It is my loan, to be preserved as a treasure, and to be restored to me in heaven with interest." Were such a message sent from the skies, it seems to me that the responsibility would not be greater or the duty clearer. Children are not ours in any such a sense that we are at liberty to train them as we choose. They are not given to be idolized, or to amuse our leasure hours by their frolicsome vivacity—but that we may instruct, guide, and perfect them. Besides, this labor will be no less a means of development and growth to the parent than to the child. We teach in this school that we may learn. Whatever lessons of integrity, virtue, or self-control we seek to impress on our children, will be impressed on our own hearts, and as we lead them to Christ, we ourselves will be brought near to him in our trust and attachment.

The conditions of meeting sponsibility are favorable. In ganization of the family, God ety have made it sacred from a sion This domestic privacy, s secured by law, is a distinct reco of a parent's right to train h household, free from all vexatio termeddling. In those countries wh arbitrary power is pushed to the utmo there is liberty in the household, and no apology of being interfered with can ever avail to excuse delinquency or neglect. Besides, the family is not only protected from interference, but in it the first influences are brought to bear on children. From this circumstance it would seem as if everything had been especially contrived to make this work a success. No voice is so soon heard or heeded as that of the parent. The first spark of intelligence is elicited by the mother, and the first whisper of influenee is conveyed by parental lips. Before any character is formed—before a single brick is laid in the structure of moral character, the parent has the child in absolute possession. No habits are to be eradicated—no vicious principles are to be neutralized—before the parent can sow the seeds of purity and virtue. All is virgin soil, inviting the diligent husbandry prompted by parental love.

Moreover, the family, while it is not absolutely isolated, may yet be free for a period from contact and temptation from without. For ten or fifteen years, parents may have their children almost exclusively with themselves. In this plastic period, before others have much to do with them, the influence of the parents is great above all others; and God demands, that during this time, impressions shall be made, and habits formed, that shall take the child in comparative safety through the remain-

...t nothing may be wanting to ... the condition of family training, ...s inspired in the family the ...e of an instinctive love. This is ...nosphere which pervades every ...mily; and, like the genial sum... r, brings forward to ripeness every ... disposition. This makes every ... easy to perform, and is the pledge ... comparative success.

The possible destiny of a child is worthy of a parent's whole heart and time. If we could grasp but for a moment the thought of *eternal being* in its amplitnde, it would overwhelm us by its vastness. But we grope through illustration and argument to gain some slight conception of it. Now a human life that is to go on forevever and forever, dwarfs in comparison all material wonders. Its powers, its possibilities, its everlasting career, are beyond our capacity to grasp. With these infinite unfoldings wrapped up in every nature how worthy the effort of every parent, and what stinging remorse will fill every soul who palters with this high trust. No sacrifices should be deemed too great, no labor too arduous to train such natures, that they may forever share a Paradise Regained, rather than mourn a Pardise Lost.—*Mother's Monitor.*

KEEP THE BOYS AT HOME.

"Come, Bennie, take your dinner, and be off to school," said Mrs. Malcolm. "I want to get you out of the way as soon as possible."

"But, mother, why can't I come to dinner?" asked the boy. "I've staid two days this week already."

"Because, child, I shall have so much to do that I can not stop to get dinner. The Ladies Charitable Society meets here this afternoon; and I cannot have you at home turning every thing upside down."

"But I want a better dinner than this," said Bennie, glancing contemptuously at the sweet cake his mother had given him.

"Then go to Berry's saloon and get it," said his mother. "Here is some money. Get what you want."

Bennie went to school, and spent the interval between sessions at Berry's saloon. Several boys of a larger growth were there. One gave him a glass of ale: another offered him a cigar, which he attempted to smoke, thus taking the first step in a bad course. These scenes were repeated several times each week, until Bennie Malcolm could drink, swear, and play cards with the lowest inebriate.

A few years passed, and, one day, Bennie was taken home in a state of beastly intoxication; and that mother, who had been so absorbed in other duties as to forget her obligations to the child God had given her, saw, for the first time, that her child was ruined.

Let parents be careful to know what places their children visit, and what influences are thrown around them, lest, when it is too late, they mourn over their lost and ruined manhood.—*Christian Banner.*

Youth's Department.

WHICH IS THE HAPPIEST SEASON.

At a festival party of old and young, the question was asked: "Which season of life is most happy?" After being freely discussed by the guests, it was referred to the host upon whom was the burden of four score years. He asked

if they had noticed a grove of trees before the dwelling, and said: "When spring comes and in the soft air buds are breaking on the trees, and they are covered with blossoms, I think, how beautiful is spring! And then when the summer comes, and covers the trees with heavy foliage, and singing birds are among the branches, I think, how beautiful is summer! When the Autumn loads them with golden fruits, and their leaves bear the gorgeous tint of frost, I think, how beautiful is autumn! And when it is *sere* winter, and there is neither foliage nor fruit, then I look up through the leafless branches, as I never could until then, and see the *stars* shine."

Editorial Correspondence.

SHIRLEYSBURGH, PA.
May 20, 1869.

Dear Visitor:—To your numerous readers we feel an attachment. Our relation to them is such that we feel quite an interest in their wellfare. Our intercouse with them through the *Visitor* for a considerable number of years has led us to regard them as a circle of friends, and indeed as members of a family of which we ourself are a part. They look to us, we are aware, to supply them in some measure with mental and spiritual food. The promises and relation of an editor of a Christian magazine to his patrons are such as differ but little from those of a minister to the people to whom he ministers in holy things. Paul said to his brethren at Philippi, "I have you in my heart." So ought every Christian teacher to feel and say to the people of his charge in whatever capacity he is called to instruct them, whether he speaks them through the press or from stand. If we have them *in* our h we shall feel the weight of their , ious souls *upon* our hearts, and guard with the utmost vigilance t spiritual interests. Whatever posi of influence we occupy, our respor bilities are in proportion to the exten of that influence. This fact should be understood and remembered, for it is a suggestive one. Finding ourself in such a mood as our thoughts indicate, we feel like saying to our readers, you are not forgotten by us, though we are at present far away from home and surrounded by scenery and friends not the most familiar to us. Though we are here in a valley the limits of which in almost every direction can be readily perceived, it does not limit our mental vision, and we call up before the mind friends and scenery far, far away. We have just had our own dear family before our mind while conversing with it by the pen, or while communicating to it by the facilities afforded by the art of writing. And now we have a faint view before us of the various circumstances of our readers, while we communicate with them.

We left our home on the morning of the 6th inst. for the Annual Meeting. Having received a request from the Aughwich Church, in Huntington Co., Pa., to attend a commuion meeting on the 8th, and the 9th inst., we granted the request, and started in time to meet the appointment.

A few hours after we left our station at Covington, and some miles east of Urbana, one of those accidents occurred, which, however familiar to the readers of our public papers, cannot, when brought under our immediate notice, fail to impress the mind with painful feelings, when viewed in its various

...ations. A man was killed by our ...t. He was driving a horse attach... ...s a wagon. It was said the horse ...oed on the track and the driver ...ul not get it to move before the ...n came along, and it caught the ...gon and threw it off the track, and ...ew out the man, the train passing ...over him. Though the train had passed on some distance, when the circumstance became fully known, the conductor had the train stopped, and it was taken back near to the place where the accident occurred. The unfortunate man was killed immediately, his body being dreadfully mangled, and literally cut to pieces. The sight was a horrible one. The neighbors began to collect, and the train passed on, we having before the mind a subject for serious and moral reflection. As the country in which the accident occurred was very level, it seemed strange that the man that was killed did not see the train in time to avoid coming in contact with it. Persons traveling about railroads should not fail to "look out for the locomotive."

The time appointed for the communion meeting in the Aughwich Church to commence was 10 o'clock on Saturday the 8th. An appointment was made for a meeting in Shirleysburgh on the evening of the 7th. Owing to a detention of our train, caused by a frieght train running off the track, we did not reach the apointment on Friday evening. We arrived at Mt. Union, the station at which we were to stop, about two hours after the time the train was due. We were kindly received and entertained by Peter Bare's family. Sister Bare is the daughter of br. Andrew Spanogle. On Saturday morning we were taken by one of the sons of Peter Bare to the meeting. The meeting was a very pleasant one. The congregation on Saturday night was very large, but the order was very good. On Sunday the meeting was also very large The attention was very good and there was manifested a considerable degree of seriousness. On Saturday afternoon there was an election held for a speaker and deacon. Br Isaac Brook was chosen speaker, and br. George Garver deacon. They seem to be promising young brethren, and we hope will prove useful and faithful laborers in the vineyard of the Lord.

The Aughwich Church is in the Aughwich Valley, a valley that takes its name from the Aughwich creek, a stream that runs through the valley. This is an old church. Old br. Christian Long, father of Christian Long of Illinois, and Peter Long, of Pa., brethren well known and much respected in their respective States, were among the first that embraced the faith of the brethren here. He became a minister and an elder, but is now deceased. Br. Samuel Hollinger is said to have been the first brother who preached in this country, and this was as much as perhaps sixty years ago.

The Church was organized with but six members; two brethren by the name of Secrist, and Christian Long, and the wives of these three brethren. In the organization, br. Long was chosen minister, his companion giving her voice for him, as she afterwards told her children and friends.

Br. Andrew Spanogle is the oldest elder here at this time. He is now nearly eighty years old, and his frailty and age are such that his labors are nearly done. He has been an active and faithful servant of the church in his time. He has a son, br. John Spanogle, who is in the ministry here, and a useful brother. Br. Jacob Spanogle of Philadelphia is also a son of

br. Andrew Spanogle. Br. John Gluck is also an elder in this church, and is well known in Pa., as a useful and faithful elder. Brethren Lane, Funk, and Garver are also ministers of the word here.

There was a Yearly Meeting held in this church about 1839 and one also in in 1855. There was considerable religious interest awakened here by the meeting of 1839. At this meeting br. J. H. Umstad made arrangement for a visit to a number of the churches in the valleys of Pa. to take place in the fall of 1839. We accompanied him, and it was our first preaching tour after we entered the ministery. We went as far west in the State as Fayette county, and our visit to the church there led to our removal to that field of labor a few years after.

When br. Umstad and we came here at the time alluded to, we had some pleasant meetings, the Lord was present, and his work was manifest among the people. The church was revived and increased, and it still holds its own pretty well, though there is not the general interest that was formerly manifested, and that the warm friends of the cause of Christ here would still desire to see manifested. We hope the church here will appreciate the great work to which it is called, and let nothing interfere with efficiency in accomplishing that work.

As we failed to meet our appointment in Shirleysburgh on Friday night, and as the people there desired a meeting, we preached for them on Sunday night, and we had a large and attentive congregation and good meeting. We are stopping withbr. John Lutz, an old and well known citizen of this community, and or a number of years proprietor and editor of the Shirleysburgh *Herald*. It is no longer published. We are comfortably entertained in the family o. Lutz, and have enjoyed a pleasant terview with our christian friends he and though we shall leave them i few hours, as br. Lutz will take us Mt. Union to pursue our journey to Vi ginia, we hope the divine favor w continue with the brethren and peop of this community, and that by a proper improvement of that favor, salvation with all its blessings shall be theirs.

J. Q.

NOTICES.

MOGADORE, SUMMIT Co O.
May 7, 1869.

Editors of Gospel Visitor. We wish to announce through the Visitor the following communion meetings in eastern Ohio. On the 6th of June, 1869, in the Sugar Creek congregation, at br. Joseph Burger's; on the 8th of June in the Tuscarawas congregation at br. Joseph Snively's; on the 10th of June in the Canton congregation at br. Henry Snyder's; on the 12th of June in the East Nimishillen congregation in the brethren's meeting house 10 miles N. E. of Canton; on the 14th of June in the West Nimishillen congregation at Manasseh Holl's 4 miles north of Canton; on the 16th of June in the Chippawa congregation at br. Cyrus Hoover's, near Summit R. R. Station east of Wooster; on the 18th of June in the Ashland congregation at br. John Beeghly's 4 miles north of Ashland; on the 21st of June in the Black River congregation in Medina Co. O., and we do extend a general invitation to all the members who feel a desire to be assembled with us on the above named occasions, and do give special invitation to the laboring brethren.

...ned in behalf of the householders ...e above named churches.

JOHN B. MISHLER.

CHANGE OF ADDRESS.

Br. J. H. Fillmore has moved from ...erson Co. Iowa, and is now with the ...thren in Clinton Co. Mo. All that wish to communicate with him must address him at Plattsburg, Mo.

(Companion please copy.)

OBITUARIES.

Died in the Fourmile Church, Union county, Ind., April 7th, 1869, sister GEMIMA EIKENBERRY, aged about 46 yrs. Our sister joined the church in her youthful days, and has been a faithful member ever since. She leaves a husband and one child, and many friends to mourn her loss. She has been afflicted with the dispepsia for the last 27 yeais, which she bore with Christian fortitude. Funeral service by the brethren, from 2 Sam., 14 chapt., and 14 verse.

Died in the same church, April 14, 1869, bro. JACOB LYBROOK, aged 81 y. 8. m. and 20 ds. Bro. Lybrook leaves behind him his side companion with whom he has lived with for 60 yrs., and two children. Bro. Lybrook was born in the State of Virginia, and emigrated to this State, (Ind.,) in the year 1808. He has been a consistent member of the church for 50 years. He was a friend to every one—to the distressed, the needy and the lowly. No one asked that he did not give, nor sought to borrow and was turned away. Kindness marked him every hour and resentment to him was an utter stranger. Funeral service by the writer, from 2 Corinthians, 5 chapt., 1 verse, to a large concourse of people. JACOB RIFE.

(Companion please copy.)

Died in Dry Creek Congregation, Linn county, Iowa, our beloved sister SUSANNAH STAINEY, wife of bro. Abram Stainey; disease, hemorage of the lungs. She lived ten minutes and died Sunday the 11th of April. Leaving an aged husband to mourn the loss with children and many relations, friends and neighbors. She was a member of the church for 37 years, standing in defence of that plain and simple doctrine of the brethren. May this dispensation of God's providence be blessed unto the salvation of all her dear children.

LEMUEL HILLERY.

Departed this life, March 14, 1869, our old and much respected bro. JOHN M. PERBLER, of Crooked Creek Church District, Washington county, Iowa, aged 71 y. 6 m. and 21 ds, disease, lung fever. He was sensible to his last, was partially deaf and almost entirely deaf the last few months. He was a very consistent member of the church for many years. He left a widow, a kind sister, two sons and a daughter to mourn his loss, but hope it is his eternal gain. Funeral discourse delivered on Sunday the 21st of March, by elder David Brower and bro. John Thomas, to a very interesting congregation, from Isaiah 38th chapt., latter clause of 1st verse: "Set thy house in order, for thou shalt die and not live." JOSIAH ASHENFELYER.

(Companion please insert.)

Died in the Upper Miami District, Miami county, Ohio, May 10, 1869, sister MARY FREEMAN, wife of Robert M. Freeman, aged 59 y. 4 m. and 11 ds., disease of a chronic nature. She leaves a husband and nine children to mourn their loss. Funeral services improved by bro. John Cadwallader from Hebrews 9: 27, 28. J. A.

Died in the White Oak Church, at Manheim, Lancaster county, Pa., January 23, sister MARY HOESNER, widow of bro. Andrew Hoesner. She died in faith and hope of a blessed immortality. The occasion was improved by elder David Fry of Ill. and others, from Rev. 22: 14, to a large concourse of people. J. B.

(Companion please copy.

Died suddenly February 3, 1869, in Greene county, Pa., Mrs. VIRGINIA STERLING, in her 25th year of her age. She was a daughter of Asa and sister Mary Miller. The deceased was an amiable young lady, and bid fair to be a Christian mother. She leaves an infant of promise, which was only three weeks old at the time of her death. Young mothers, one and all, her sudden death tells us that it is not the best to put off our election too late. One breth. in ealth, the next, and she was elsewhere. Funeral text, Ps. 26: 9. v. By brethren.

J. I. COVER.

Died in Gettysburg, Dark county, Ohio, April 14, 1869, at the residence of her son-in-law, friend Martin, sister HANNAH HARSHEY, aged 74 y. 5 m. and 22 ds. The deceased was the mother of elder John Harshey, late of Ohio, but now a resident of Missouri. She was a member of the church 52 years. Such was her Christian life, that death to her was no terror, and her friends indulge the pleasant hope that her spirit is "where the wicked cease to trouble, and where the weary are at rest." Funeral service by the writer to a large congregation of sympathizing friends. EDITOR.

Died in Covington Church, Miami County Ohio, May 8, 1868, sister MARY BEERY, wife of brother Enoch Beery, aged 44 years 7 months and 9 days. She left a husband and 6 children to mourn their loss,—a loss which will be seriously felt, as the deceased was a kind wife, indulgent mother, and exemplary christian. Though warmly attached to her family, she was resigned to her lot, and departed in peace with a hope full of immortality.

Died in Indian Creek branch, Westmoreland Co. Pa. Feb. 24, sister CATHARINE FLACK, wife of brother John Flack, aged 68 years 10 months and 11 days. Disease was dropsy. She remembered the words of her crucified Redeemer, by the apostle, where he says, "Is any sick among you, let him call for the Elders of the Church, and let them anoint him with oil in the name of the Lord." Occasion improved by elder Joseph Borger and others from Rev. 14: 13. D. D. HORNER.

HYMN BOOKS.

Inasmuch as some churches still prefer to use the German and English Hymn Book heretofore in use among the Brotherhood, at least until a new German hymn book is added to the new English collection; this is to inform those friends who wish to have a fresh supply of the old hymn books, either separately bound or German and English bound together, that they will be furnished at the following rates:

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Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the world.

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THE GOSPEL VISITOR.

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For the Visitor.

Why Is It?

A Letter to Brother Abraham L. Bowman, of Perry Co., Penn.

In one of your discourses while in our midst, you remarked that it sometimes seems to you that it is all but in vain to preach to this generation. There was a tone of despondency in your utterance. The brother that followed you in the ministration of the Sanctuary, reiterated your remark in such a way as to show that he entered feelingly into the sentiment of it. From my own heart there rose up a sad amen. That we are living in ominous times, presaging the birth of stupendous events, is manifest. We are in the rapids that hurry us to some fearful cataclysm in the world's history. The mighty struggle between light and darkness is assuming aspects that indicate the approach of some eventful crisis. The "little flock" is ever more closely environed by those who either reject Christ avowedly, or worship Him with such additions and deductions as best suit their interest or their conceit. The mutilations of the Truth, and the strenuous efforts that are every where made to glorify human intellect at the expense of the Gospel, is enough to make "men's hearts fail them for fear, and for looking after those things which are coming on the earth," Luke 21:26. The frog-spirit seems to have jumped into every corner of the earth, leaving behind it the slime of the dragon to glue all orders into some kind of organization against the Lord's anointed. Rev. 16: 13, 14.

The Empire of Darkness makes use of the religious element to gain its purpose more than of any other one thing. The greed of gold and the love of pleasure are mighty engines in the hands of the Archfiend, with which to blind and beset the souls of men. But reconciliation with the offended Sovereign of the universe is the paramount want of man; and the most effective weapon that Satan can wield is a warped and delusive view of the holiness of God, the heinousness of sin, the nature of the Atonement, and the terms of our appropriation of it. Let but the prodigious powers of man's immortality, which ever yearns for what the seen aud perishable cannot supply, be linked with something, even theoretically, which is supposed to furnish a ground of hope for the future, and yet not based in the Gospel, and we have an influence at work against the enlargement of Zion which is more potent than all other satanic wiles. Mammon cannot persuade his votaries that "the love of money" is commendable. Venus, the lustful demon "in whose perfidious eye damnation lurks," never charmed any of his countless followers into the belief that to live in "the lusts of the flesh" gives the soul fitness for admission into the coming Kingdom of Purity. But he whose intelligent being is palsied with a "vain religion," whose mind and heart have woven their powers into the warp of falsehood in the

name of Jesus, is confederate with Hell, while he thinks he is doing God service. Such an one, as has been often the case, will sooner imbrue his hands in the blood of parent or child than be driven from the stronghold of error. To such the naked truth is foolishness, nay venom. They have been struck with "strong delusion, that they might be damned." Words of fearful import. Fearful to contemplate, more fearful to realize. This power is all but Omnipotent. It "fights against God" with a good conscience, though seared as to unadulterated truth as with a hot iron.

Such a state of mind distorts all Divine Truth, if not in itself, at least in its relation. Not only the preaching is foolishness, but the preacher is some hobby-rider in the service of craft. The ministry is regarded by many as more a scheme of men than an institution of God. Multitudes go to the place of worship, not because of any sense of Divine Authority in the ministerial office, or the minister's embassage, but from some inferior motive. If the preacher has anything to do with bringing them to the house of God, he is either a stranger whom they have not yet heard, or one whose style interests them, or whose performance they wish to criticise. Novelty is the great attraction of the day. Either the preacher or his sermon must be new. The Athenian spirit is the restless spirit of the race. Keen-edged wit and sparkling eloquence, ranging in the sphere of logic or illustration, draws crowds who have no more thought of submitting to the yoke of Christ, than treading the mortar-beds of Egypt. When an unlearned man, whose diction lacks the polish of academic rules, essays to stammer of the unsearchable riches of Christ, creed-worshippers will stare as though some Uzzah had presumptuously laid his hand on the Ark of God. 2 Sam. 6: 6, 7. Numbers are so wedded to the idea of classical training in connection with preaching, that with unfeigned astonishment they put the question, "how knoweth this man letters, having never learned?" John 7: 15. Others, again, partly from curiosity, and partly from contempt, will give the minister the salutation Paul received at Athens, "what will this babbler say?" Acts 17: 18.

Were it not that God sees the end from the beginning, that He will certainly compass His ends, bring good out of evil, and fulfill every jot and tittle of His word, we might well despair. Men's free agency, without which moral government is impossible, almost of necessity issues in disaster; but God's free agency, which is not a whit more arbitrary than the voluntary arrangement of our personal or domestic affairs, will secure the salvation of the "remnant according to the election of grace." All men *may*, but all men *will* not, and this ultimate "*will not*" must be included in the Divine purpose in relation to the finally impenitent. It pleases God through the foolishness of preaching to save them that believe. The lamentable fact that people are "stiff-necked, and uncircumcised in heart and ears," while it is exceedingly depressing, ought to stimulate the Church to more earnest endeavors to rescue such as God designs to save through its instrumentality. The world is in arms against "the truth as it is in Jesus," with a reso-

luteness of purpose and a combination of means, that may well awaken alarm and unspeakable sadness. There is a recklessness in the young, an indifference in the old, and a general brassiness and contempt toward those who seek the good of souls in Christ's own way, that renders preaching in many instances as ineffectual as if it were spoken to stumps and stones. The heart-melting recital of the dying Saviour's love, and the most pathetic entreaties to yield to the claims of Jesus, coupled with the external symbols which are the butt of general derision, fall on many ears as coldly as if addressed to an assembly of orang-outangs. Audible words of ridicule are heard in the house of God, and other humiliating evidences are often given, that the Heaven-anointed minister of the Gospel is the bearer of an unwelcome message. What angels saw fit to announce as "Glory to God in the highest, and on earth peace, good will toward men," is treated like its glorious Author, as being the product of ignorance and misdirected zeal.

Paul declared that he was "not ashamed of the Gospel of Christ," and gave as his reason, that "it is the power of God unto salvation to every one that believeth." Rom. 1: 16. Here is encouragement amid the many and mighty adverse influences that militate against the work of the ministry. Where is there a man on the face of the earth who is so intensely scorned and bitterly persecuted as the Apostle to the Gentiles? It mattered not to him how many stripes were laid on his back, or how many cuffs in his face or how much buffeting from man or devil he had to bear, he would rise up from apparent death, and, forgetting his stoning, and the malice of his foes, would blow the trumpet all the more vigorously, unsheath the sword of the Spirit for renewed conflict, and battle with all his energies for still more glorious victories on the side of truth and righteousness. We are in perilous times, and need large endowments of wisdom, patients, and devotion to the truth, to meet the exigencies of this "generation of vipers." If the world is growing more corrupt, we may not desert our post. To each individual, God has assigned his work. When we see the wolf coming, instead of abandoning the sheep we should stand in the fold as pillars of adamant, against which the gates of hell shall not prevail." If ever watchfulness and concurrent action on the part of the Church were necessary, it is now. Satan is scattering seed in ways so subtle, that in many places in the garden of the Lord, tares are springing up, and are taken for wheat, and the bread that some of the brethren eat, and give to their children, is nothing but a stone, and their fish are only serpents. Matt. 7: 9, 10. "Cunningly devised fables" are heeded by not a few influential brethren, and "doctrines of devils" are mixed in large proportion in certain quarters, so that much talent which should serve as a mighty lever in lifting the Church above the world, is employed in the promulgation of tenets as dishonoring to God as they are fatal to the soul. There is a cheap literature afloat, disseminated even by some of our brethren, which darkens the land like the locusts of Egypt, stripping the Gospel of its sterner features, and the soul of its essential qualities, rendering sin

venial, and Eternity a myth, so that one of the principal incentives to holiness loses all practical effect. So wide-spread are these heresies, and so strong is their hold on vast multitudes, even very young persons, that the representations of Divine Wrath and the Hell it keeps ever burning in the future world, which proceed from the sacred table, and are so solemnly and powerfully sanctioned by the Bible, have in them no more evidence of intrinsic verity to many minds, than the wild, phantasmagoric delineations of the "Arabian Nights." This is one potent influence that renders the grace of Christ of none effect in so many quarters. Let the universal sentiments of humanity once be deadened in any bosom, and Christ dies in vain for that soul. "Wo to that man by whom the offence cometh."

The god of this world has so blinded the eyes of multitudes that they cannot read the Bible without looking through the hell-woven film that has gathered over their vision by reading the productions of unsanctified minds. Knowledge puffeth up, if not imbibed from the lips of Jesus. He that sits at the feet, grows wiser from every event and every object. Tempered with the love that edifieth, knowledge, instead of puffing up, like a sponge or mushroom, will give solidity and worth. That which comes in the drapery of a charming style, fortified with cogent argument, and such reasoning as the human mind can generate, and the unregenerate heart endorses, is a most powerful obstacle to the progress of righteousness. Had the gods of Egypt and Canaan not been so cheap and accessible, the danger of idolatry had been less. Any one who was so minded could carve or engrave some stone, or metal, or piece of wood, into any shape that fancy might dictate, and set it into his closet, or in some corner, and bow down and worship it. The facility with which idols could be had was perhaps the chief objective cause of the trouble that God had with His ancient people. And this, supported by the subjective cause of their dislike of restraint, and the irksomeness of the divinely-instituted mode of worship, makes their history one of the most wonderful, and replete with solemn significance to us. We are in a different dispensation, and may not look for national and individual calamities to rebuke our whoredoms with false teachers and false doctrines, and this renders it still more difficult for the ambassador of Christ to preach the Gospel so as to be the power of God unto salvation. If a dreamer of dreams, or one that proposes to adopt new views, or inaugurate new forms and modes of worship, were at once made a public object of Divine wrath, the looseness of the present religious sentiment could not prevail. Deut. 13. But the judgments of the Almighty are reserved. Sects innumerable can dance unmolested around their golden calves, and give the honor due to God to serve intellectual Anak who has concocted some cunning creed, evolved out of the putrescence of death, and whitewashed with a thin coat of Gospel color. Dead formalism has hold of one end of the net of error, and an impetuous, erratic enthusiam has hold of the other, and God's true fishermen must work against wind and tide, raging and rolling from

God's avowed enemies and His professed friends. Those who manifest most zeal, and put forth the most strenuous efforts to win souls to a religion that has no cross in it, fall in so completely with the self-pleasing, sin-loving, cross-hating disposition of human nature, that "the glorious gospel of the Blessed God" sounds to the majority like "a tinkling cymbal," or the harsh peal of a shattered bell. Just enough to give a name to live is the epitaph on the whitened sepulchres of their breathing corpses, while spiritual death in all its ill-odor and damning qualities, broods over them as they shout their semi-demoniac praise to their home-made gods, intoxicated with the excitement of their self-stirred emotions.

Sentiments like these have worn such deep grooves in the popular mind, that to preach people out of it is like lifting a furnace-team out of a well-worn rut that lets the whole concern down to the axles. The mental condition increasingly prevalent in relation to "pure religion and undefiled before God," is so great an obstruction to the successful preaching of the gospel, that the few that are rescued are saved as by fire. Religion is cheap at the present day, and if sectism is scriptural, each individual has a right to his own religion. They need not even incur the trouble of going to the forest for a goodly tree, or to the smith or engraver, to be accommodated; a little priestly manipulation, a few drops sprinkled by unholy hands, a little strange fire offered by some Nadab or Abihu, a little catechetical instruction, or a few turns and dodges at the anxious-bench, followed by a spell of vociferous shouting, clapping of hands, and sundry other extra gospel demonstrations, and behold—a child of the kingdom. Rooted and grounded in the faith of men as the majority are, the preaching of Christ is to them but "the savor of death unto death." So preoccupied are most persons with anything but religion, or a false conception of Christ's way of salvation, that to preach the distinctive features of the gospel with emphasis and uncompromising exclusiveness, is to afford a host of professors abundant staple for ridicule. But thanks be to God, some are yet willing that He who is "despised and rejected of men," shall rule over them. While the many greedily slack their thirst at broken cisterns, the gospel-net will yet be drawn to shore. So great a value has God placed upon the soul, that the rescue of one sinner justifies the utmost taxing of all our energies, and the faithful appliance of all the means that God has placed at our command.

C. H. Balsbaugh.

For the Visitor.

The Sad Condition of the Sinner.

"And when he came to himself he said, * * * I will arise and go to my father," &c. Luke 15: 17, 18.

The parable of the prodigal son is full of interest to all; and more especially to the sinner. That the father in the parable represents the heavenly Father, I think will admit of no doubt. God is a common Father to all mankind; we are all his offspring. "He hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times be-

fore appointed, and the bounds of their habitation." Acts 19 : 26.

Who is represented by the elder son is not so clear; there are different opinions. I think Christ intended by him to represent the Jews in general, and the proud self-righteous Pharisees in particular, whom he endeavored to reconcile to that grace of God which was now to be offered to the Gentile sinner. *But enough on this.* That the younger son represents the sinner in general, I think there can be no doubt. And in this sense I will use him in this article.

It is said the younger son took his portion, and left his father's house, and went into a far country, and there spent all in riotous living. Thus the sinner coming to the years of understanding, spends his time, talent, gifts, and graces of God in sin, is represented as taking his portion of goods which God gave him, and departs from Him, and goes into the life of sin. A state of sin *is a departure from God.* A state of sin is a state *far from God.* A sinful state *is a spending state.* A sinful state *is a wanting state.* A sinful state *is a low, vile, serving state* A sinful state *is a state of death.* A sinful state *is a lost state.* A sinful state *is a state of derangement.* All these being set forth in the narrative; but in an article for the columns of the *Visitor* I can speak but briefly, and will confine myself to the three last named.

First. While living in sin, the sinner is beside himself; his mind is in a state of derangement, phrensy, and madness; his judgment is perverted; he does not know the evil way he is going, nor the good one he has forsaken, but as one physically deranged, he wanders on, till finally he is lost.

Secondly. A sinful state *is a lost state.* Lost in the wilderness of sin; lost to the society of the godly; lost to the family of the faithful: lost to the church; lost to the angels; and if not found, will be lost to God, and all the joys of heaven. Lost in a strange land; lost, a stranger among strangers, though feeding swine he starves; he perishes with hunger; he dies.

Thirdly. A sinful state is a dead state. Dead in tresspasses and in sin; dead in the sin of disobedience to God, and his parents in the Lord; dead in the sin of unbelief; dead in the sin of the lusts of the flesh, of the lusts of the eye, and of the pride of life: dead in fashion and fashionable amusements; and, perhaps, in drunkenness, cursing, swearing, and ungodly debauchery. And so is dead to all christian enjoyment, dead to all the ordinances of the gospel, and if not made alive, dead to heaven and all its joys and glories, dying the second death in the lake of fire.

Sinner, while in sin, this is your true condition. Are you, can you, will you, be content to remain in it? Will you not stop and think before you perish? for perish you must in your sins. You may feed swine, but starve you must, you will. The subject from which I am addressing you tells you that this wanderer "came to himself;" then it was he thought of home. He remembered that even the servants had enough and to spare, while he was starving in the wilderness. He came to his right mind, and wisely concluded to go home. O sinner, will you not do likewise? Sin has made you

mad; you are beside yourself; it has perverted your judgment; you must come to yourself. Think where am I drifting to; what am I gaining in my sins? what will my end be if I die in my sins? You need not fear to return to your God by repentance, though he Has been sorely grieved at your unkind departure from Him. He is not angry with you if you return. How kindly did the father receive his prodigal son on his return home!

Dear brethren and sisters, no circumstance can occur among us which will so effectually arouse the whole community as that of a child, a husband, or wife being lost in the wilderness among the wild beasts, or on the prairie in a snow storm. All the community seeks for the lost one. All means are employed to find him. Loud cries are made, horns are blown, fire arms are discharged, fires are made, and torch-lights are displayed at night, if possible to attract the attention of the wanderer. And it is said when found, they are either overcome with stupor, and appear to be unconscious of their condition; or are going the contrary way, and require much persuasion to turn and go the right way. I was told of a mother thus lost, and when found, was running the contrary way, and would not be persuaded to turn back, but screamed and cried, *Let me alone! I will get out of these woods after a while.* A mother once told me, that when a young girl she was lost, and in her wanderings she came in sight of her father's house, but being so bewildered she did not know it, and ran away from it as fast as she could. So the soul lost in sin, is bewildered, knows not the right way, but goes the contrary way.

Dear brother, if your wife or child were lost on the mountain, or in the wilderness, would you, could you, rest till they were found? would you not have the community join you in search of them? Brother, are they not lost in the wilderness of sin? If so, will you, can you rest till they be found? will you not call the church to join you in prayer to God that they may be found?

Dear sister in the Lord, is your brother or sister or child unconverted? If so, they are lost in sin. *Can you be content?* If they were lost in the woods among wild beasts, would you be easy, would you sleep pleasantly? would you not seek for them, and cry aloud after them? yea, and you would have your friends and neighbors join you in search of them. Dear sister, distressing as that would be, infinitely more distressing is their condition when lost in the wilderness of sin among roaring lions which will devour them. *Can you be content?* will you not cry to God for them? will you not go into your closet and seek them by prayer? will you not call the brethren to help you? Brother, will you leave your young and tender brother and sister to the ravages of fiends in the wilderness of sin? will you not employ all gospel means of grace to save them?

Sinner, lost sinner, will you not come to yourself and say, "I will arise and go to my father?" Do you not hear his calls? Your parents call, your brother calls, your sister calls you with crying and tears. Your minister calls you.

Will you not hear and return to the Lord who will have mercy on you, and to your God who will pardon, and receive you. Sing aloud in Jesus' name the 371 hymn.

D. P. Sayler.

Christian Simplicity.

Simplicity in our language is defined *singleness: the state of being unmixed or uncompounded. Plainness; freedom from artificial ornament; freedom from subtilty or abstruseness.* These are some of Webster's definitions of simplicity. Dr. Doddridge defines it *plain-heartedness*, and in referring to its meaning, says, "not only meaning well on the whole, but declining an over-artful way of prosecuting a good end." The Greek word *haplotees*, occurring in the Greek Testament in those texts in which simplicity occurs in the English, is defined by Parkhurst to mean, *simplicity, sincerity, purity of mind, freedom from sinister designs or views.*

Although the word simplicity does not occur very frequently in the Christian Scriptures, its occurrence shows that it expressed an important element in the Christian character. It occurs in the following passages: "He that giveth, let him do it with simplicity," Rom. 12: 8. For, "Our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world, and more abundantly to you-ward," 2 Cor. 1: 12. "For I am jealous over you with a Godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ," 2 Cor. 11: 2, 3.

The simplicity that is in Christ, or simplicity as an element of Christian character, is what we are now examining, and the scriptural and practical import of which we are desirous of ascertaining. And, perhaps, in pursuing our subject, we may find it to our advantage to look at it under two aspects: First, as a principle within the mind; and, secondly, the manifestation or development of that principle. As a principle within the mind, it implies a single object, and in the Christian mind, it implies a devotion of the whole heart to God and His cause. This, its first definition, which is *singleness*, indicates. The Christian has a true *singleness of purpose*, or, as it is frequently expressed, of "an eye single to the glory of God." Whatever he believes, and whatever he does, are believed and done in subservience to this great object. And, secondly, there will be an outward manifestation or development of character in harmony with this principle.

The simplicity that was in Christ, and which the apostle was so anxious believers sould retain, had both of these marks. There was a singleness of aim discovered in Christ from his childhood, as his answer to his parents when He was but twelve years old, plainly shows. "How is it that ye sought me? Wist ye not that I must be about my Father's business." True to the principle indicated here, was his blessed but

short life. At a subsequent period of his life he declared, "my meat is to do the will of him that sent me, and to finish his work," John 4 : 34. From this one single object nothing could divert him. The splendid offer of the devil when he offered him all the kingdoms of the world and the glory of them could not. Neither could the prospect of an ignominious and protracted death on the Roman cross.

This principle was very prominent in the church of Christ. Simplicity marks the entire course of his life. The family from which he descended was not apparently one of wealth and grandeur, but of plainness and simplicity. His reputed father was an honest mechanic, and his mother a modest, unassuming virgin. And when he entered upon his public life and ministry, although that life was one of distinguished honor, and characterized by a very special token of heaven's approbation, in the descent of the Holy Spirit in the form of a dove upon him, nevertheless, there was no display of ambition or exaltation of spirit in him. His harbinger, when he called public attention to him, did not proclaim him a king clothed with regal majesty, but as "the Lamb of God," presenting him under the figure of an animal noted for innocence and simplicity. In his intercourse with the world, he was more frequently found with publicans and sinners, than with doctors, Pharisees, and those composing the higher classes of society. In his selection of his apostles, he chose such as were, like himself, from the more humble walks of life, and noted for but little but simple-minded attachment to him. And when he called children to him, no doubt there was such a child-like simplicity in his own manner, which powerfully attached them, making them feel that they were perfectly at home in his arms or by his side. The meek and lovely character which he always manifested, and which made him the approachable companion for all, was largely formed by simplicity. This grace gave a heavenly coloring to all the other elements that formed that beautiful character.

Simplicity characterized the teaching of our Lord, as well as the spirit and habit of his life. He took his seat, frequently when he would teach, and the people would collect around him, and in condescension to their ignorance and infirmities, he made use of the most common occurrences of life to illustrate the profoundness and spirituality of his heavenly doctrine. His simplicity of manner and condescension of spirit were such that there was much freedom felt in approaching him, and hence many questions were propounded to him.

And as "all scripture is given by inspiration of God," the same spirit that had much to do in writing the Scriptures, was the Spirit under which our Lord spake and acted ; and hence we might expect to find the same leading features marking the character of the Scriptures that we find in the life of the Savior. And this is the case. And while it is so in many respects, it is particularly so in respect to the principle of simplicity. There are, it is true, in the Scriptures, doctrines of the most profound and spiritual character, and some things, owing to the darkness of the human understanding,

"hard to understand," but taking the Bible as a whole, such is the language in which it abounds, and the methods used to inculcate its heavenly lessons, it is a plain book, marked by great simplicity. And the great simplicity or plainness in which the great things of God's law are revealed to us, may be one reason of the popularity of the Bible among the poor. It is the truth, the divinity of that holy book, and the adaptation of its religion, and especially that bearing the Christian form, to the wants of guilty, suffering and dying man, are what give it its great value, and what commands the belief of the mind, and still if those high and commendable properties were not presented to us in language and forms adapted to our understanding, they would neither obtain the assent of our minds nor the love of our hearts.

The simple way in which the saving power of the gospel is made available to the sinner, must commend itself to our admiration as well as to our approval. This thought is beautifully expressed by Cowper:

> "Oh! how unlike the complex works of men
> Heaven's easy, artless, unincumbered plan!
> No meretricious graces to beguile.
> No cumbrous ornaments to clog the pile;
> From ostentation as from weakness free,
> It stands like the cerulean arch we see,
> Majestic in its own simplicity.
> Inscribed above the portal from afar,
> Conspicuous as the brightness of a star,
> Legible only by the light they give,
> Stand the soul-quickening words, *Believe and live.*"

It is true, the answer to the question, "Sirs, what shall I do to be saved," is thus simply given: "Believe on the Lord Jesus Christ and thou shalt be saved." There is great simplicity manifested here, both in the means of salvation and in the statement of those means. And it is to be much regretted that the simplicity of the gospel in all its statements and provisions has been so widely departed from by the professing Christian world. Owing to the tampering of men with the gospel, abstruseness and vagueness have taken the place of simplicity, and the mind of the seeker is often bewildered and confused. There is simplicity in the arrangement and teaching of the gospel, and if there is no simplicity in the character of those who would experience the transforming power of the gospel, there will be no difficulty in understanding it, as it respects its saving means. Nathaniel may afford us an illustration. He was an Israelite, in whom there was no guile. When such a simple character as his was came in contact with the simple and undisguised character of Jesus, Nathaniel at once understood him, and he exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel." The principle of simplicity that so extensively pervades the gospel, and which is a peculiar characteristic of it, plainly implies that all the facts, doctrines, ordinances, and precepts of the gospel, are to be understood as conveying that meaning, that a simple, candid and unprejudiced mind would apprehend. If all the professed followers of Christ had more of the simplicity that was in him, there would be less divisions among them, less diversity of sentiments, and more uniformity of practice, and more harmony in labor, and, consequently, more power and love.

Simplicity is likewise seen in the ordinances of Christianity. The sinner is morally defiled, and must

be made pure to see and enjoy God And while the blood of Christ that cleanses from all sin is applied by divine power internally to man's moral nature, the ordinances of baptism are auxiliary to faith and repentance in the work of purification, beautifully and simply expresses the purification it helps to produce. How simple are the symbols of bread and wine in the communion service! And no less removed from all extravagance and luxury is the simple meal constituting the love-feast of the Christian Church. The ordinance of feet-washing simply but forcibly expresses the servant like character of Christians, by which "in love" they are "to serve one another." The ordinances of the gospel are simple in their character and few in number. The apostle John, in referring to the commandments, declares "they are not grievous."

The public worship of God in the Christian assembly is a simple service. The holy service is opened by singing a hymn or psalm of praise to God. Prayer is then offered; and while one or two engage in vocal prayer, all believers pray in silence. The reading of the Scriptures is a part of the service of the sanctuary. Preaching and exhorting for the edification of the congregation are an important part of pub lic worship. The public service closes with exercises somewhat similar to those it commenced with, the assembly is dismissed, the Christion salutation passed among the believers, and all retire. All this is done in great simplicity when done in harmony with the letter and spirit of Christianity.

The places in which Christians meet for worship should also be characterized by simplicity. There should be a correspondence and harmony among all the things which pertain to Christian life and practice. And in looking at the simplicity of the gospel, the ordinances of the church, and of the worship ot God, the place in which Christians meet should also be characterized by simplicity. The propriety of this will be readily seen, although there may be no positive Scripture testimony on the subject. Isadore of Pelusium, an early writer, has the following remarks on the style of building churches: '·In the apostles' days there were no churches, that is buildings or temples, when spiritual gifts abounded, and a holy conversation was the bright ornament of the church; but in our days the buildings are adorned more than is necessary, while the church is fallen into disgrace. And therefore, were I at liberty to choose, I should rather have wished to have lived in those days, when there were no such beautified temples, but yet the church was crowned with Divine and heavenly grace; than in these days, when temples are adorned with all kinds of marble, but the church is deprived of all those spiritual gifts."—*Bingham's Antiquities*, p. 282. Christian simplicity does not forbid what is useful and convenient in any thing pertaining to the life and practice of Christians. Consequently, it is no violation of this principle to have our houses for worship commodious and convenient,—well and comfortably seated, the ceiling sufficiently high for light and health, and whatever would promote the edification of the congregation.

Simplicity should also be mani-

fested in our personal habits. It is greatly outraged and violated by the decorating of our persons with jewelry and ornaments worn for display, and by indulging in superfluities of our tables, or in any thing else. Simplicity will prevent us alike from rendering ourselves disgusting or repulsive to the pure in mind on the one hand, and on the other from seeking to attract the looks of the wanton, and to obtain the approbation of the fashionable worldling. Simplicity, as a principle of the heart, accompanied by an external deportment corresponding with it, or produced by it, is an ornament to the character that possesses it, and will endear that character to the pure and good among the human or divine.

In view, then, of the prominent place that simplicity holds among the elements of Christian character, let us labor to cultivate it in our hearts, that we may exhibit it in our lives as one of the precious fruits of Christianity. Let us have, as the meaning of the word implies, a single object as the controling one of our lives, and let that object be the glory of God, which includes the spiritual salvation of our race. And with that pure, single, and noble desire, let there be that freedom from ostentation, guile, and all that to which simplicity is opposed, that we may be of that glorious and happy number which shall be presented "as a chaste virgin to Christ," "at his appearing and his kingdom."

J. Q.

Perseveranee, so necessary in temporal matters, is still more so in our Christian warfare. We need not expect the crown without it.

The Evils of Covetousness and its Inconsistency with the Christian Religion.

No 3.

My Dear Friend:

Prompted by the love of gain, the midnight assassin sheaths the dagger in the heart of his sleeping victim, that he may without interruption seek for his valuables; whilst the highway robber and the prowling thief, acting in their different ways, are actuated by the same desires. Not less guilty than the two latter is the dealer who will give short weight or measure, or the light fingered gentleman who eases you of your pocket book without your knowledge. Governed by the same evil passion and classed in the same category of crime is the system of Lotteries and Gift enterprises, which now flood the land and drain the hard earned wages from the pockets of the laborer. Actuated by the same principle are those who control monopolies, Stock Jobbers, intriguing politicians, venal Judges, and dishonest government officers and employees. The accommodating legislator who cares not for what bill he votes only so he receives sufficient pay, does not more exemplify the effects of covetousness than the minister who leaves a wide field of usefulness for one which gives an increase of salary, nor is the farmer less blamable who refuses to sell his produce by weight for fear that it will not come to the standard, nor yield him as great an income.

I do not question the propriety of getting the market value for any article, but an honest man will sell his wares or produce so that he may know he is not taking advantage of the buyer.

Counterfeiting the currency of the country, oil companies with shares that are not worth the paper on which they are written. Cutting down the price of labor to the lowest price possible and exacting more than a day's work for the scanty wages; ploughing up the bones of the dead, who fell in battle, and carting them to the bone mill to be turned into fertilizers, as did a farmer near Malvern Hill; refusing children the benefit even of a common school education because either it will cost too much, or they cannot be spared from their work. These and thousands of similar evils are the effects of covetousness, that fountain of uncleanness, the waters of which are carrying on its rolling waves, to the regions of eternal despair, millions of immortal souls. It makes me wonder that professors of Christianity generally do not preach more against covetousness. It is the principal evil with which they have to contend, and it is the least spoken of. It is the most effective weapon that Satan can wield against the children of God, and yet they appear to give it less consideration than any other.

"In the plain of Benares is there found a root
That fathereth a forest, where round the parent
Banian-tree drop its living scions;
Thirstily they strain to the earth like
Stalactites in a grotto, and strike broad
Roots, and branch again, lengthening their
Cool arcades, and the dervish madly
Danceth there, and the faquir is torturing
His flesh, and the calm Brahmin worshipeth
The sleek and pampered bull;
At the base lean jackalls coil, while from
Above depending with dull malignant stare
Watcheth the branch-like boa.
Even so in the heart of man is a sin
That is the root of all evil; whose fibers
Strangle the affections, whose branches
Overgrow the mind and often beneath
Its shadow thou shalt meet distorted piety--
The clenched and rigid fist with eyes
Upturned to heaven, fanatic zeal
With miserly severity, a mixture of gain
With Godliness, and him, against whom passion
Hath no power, is kneeling to a golden calf.
The hungry hounds of extortion are there,
The bond the mortgage and the writ, while
The appetite for gold, unslumbering watcheth
To glut its man: —and the heart so tenanted
And shaded is cold to all things else; it
Sees not the sunshine of heaven nor
Is warmed by the light of charity."

Religion should warm the heart and fill it with love to God and man. It should prompt to kindly deeds and benevolent actions; to visit the sick, feed the hungry and clothe the naked, and draw the mind away from the transitory things of earth, like the beacon light to the tempest-tossed mariner, shining brightly through storm and night, guiding our frail barks safely through the breaks of sin into that blessed haven where storm clouds never, and temptations never come. But covetousness destroys all this and makes the heart in which it dwells hard and unfeeling.

It uproots every tender emotion and drowns every benevolent principle. It fills the heart with selfishness and vexation; sunders the bonds of love and enkindles the flames of hate; fosters envy and tempts to the poison and the knife; leads to falsehood, theft and the utter destruction of true Christian principles.

Such, my dear friend, is but a very faint picture of the evils of covetousness. Let us now turn to the scriptures of truth and the inconsistency of covetousness with the Christian religion. You are well aware that to be a Christian it is necessary to render a strict obedience to the whole word of God. We will therefore select such passages of scripture bearing upon covetousness as will be sufficient to prove that it is inconsistent with religion.

The Saviour in one place told his disciples "to take heed and beware of Covetousness" and enforces the admonition with the following argument: "For a man's life consisteth not in the abundance of the things which he possesseth." Again "beware that thou forget not the Lord thy God; lest when thou hast eaten and art full, and hast built goodly houses, and thy silver and thy gold be multiplied—then thine heart be lifted up and thou forget the Lord thy God." "The wicked hath swallowed down riches but he shall vomit them up again." "They that trust in their wealth and boast themselves in the multitude of their riches cannot by any means redeem their brother, or give to God a ransom for him."

There are the ungodly who prosper in this world and increase in riches. "Lo, this is the man who made not God his confidence, but trusted in the abundance of his riches." "If riches increase set not your heart upon them." "Riches profit not in the day of wrath." "Woe unto them that join house to house, and lay field to field until there be no place." "Lay not up for yourselves treasures on earth." "Ye cannot serve God and mammon." "Woe unto you who are rich for you have received your consolation" "Let not covetousness be once named among you as becometh saints; for this ye know, that no covetous man who is an idolator, hath any inheritance in the kingdom of Christ and of God." "Set your affections on things above, and not on things on the earth." "Mortify therefore your members—inordinate affections, evil concupisence, and covetousness which is Idolatry." "Let your conversation be without covetousness." "Love not the world with the things in the world." "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition." "For the love of money is the root of all evil which, while some have coveted after, they have erred from the faith and pierced themselves through with many sorrows." "Go too, now, ye rich men, weep and howl for the miseries that shall come upon you. Your riches are corrupted, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Behold, the hire of the laborers which have reaped down your fields, which is by you kept back by fraud crieth, and the cries of them who reaped, have entered into the ears of the lord of Sabaoth."

The above quotations are a few of the many admonitions and warnings against the sin of covetousness. Let us give them every consideration their importance demands. They are the words of the living God into whose hands it is a fearful thing to fall. It is only to the obedient that the promise is given, and for them is reserved, when this toilsome life is ended, an entrance into the paradise of God. Being free from sorrow, pain and death, receiving the reward for their faithful stewardship whilst in this world, he will lead them through green pastures and by the side of still waters.

Truly your friend. Farewell.

Ringgold, Md. J.

For the Visitor.

THE CLOSING OF THE DOOR.

Beloved Brethren: I have thought of writing a little for the Visitor, and so by the help of the Lord I will make the attempt, as I believe it to be a means of spreading the Gospel.

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Luke 13: 25.

We understand the master of the house spoken of in the text points to the Lord Jesus, and the house spoken of appears to be the church of which he is the head, and those that knock are those that have waited until the day of grace is over with them. Now the question may arise, when will this time be? There is certainly a time alluded to, or else there is no meaning in the language of the text. And this certainly no one would be willing to admit. So I suppose all the readers of the Visitor will take themselves into the question and find out if they are within the house, or, in other words, the church of the living God, the church that is building on the sure foundation, Jesus being the corner stone, for this is the church that the Savior told Peter that the gates of hell should not prevail against.

Beloved reader, here is a very solemn thought strikes the mind with power. What may the gates of hell represent? Dear brethren and sisters and friends, the conclusion that the gospel brings us to is, that anything that opposes sound doctrine may represent the gates of hell. Now for the closing of the door; if we are standing outside of the house, in my estimation there is great danger of the door being closed, if we are not careful to enter while we may, and that is while the Lord is standing at the door of the heart, and knocking for admittance; for he says, "behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and sup with him and he with me. Rev. 3: 20. The apostle Paul gives us to understand that "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2: 12. And if the sinner does not obey that grace or favor while it appears unto him, the door will be certain to close, and when once closed, then the word says those that are without may knock, but knock in vain. Dear sinner, whoever you may be, we beseech you do not resist the Spirit of the Lord as one of old did, saying, "go thy way for this time, when I have a convenient season I will call for thee." Reader, have you ever resisted the Spirit of the Lord? If you have, do so no more for fear that the door may close on you, and if once closed, it appears it will not be opened, although you may knock, for the Lord will answer, "I know you not whence ye are." And if any have to remain outside, it will be because they "will not receive the love of the truth." "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 11, 12.

It appears there was a question put to the Savior on this wise: "are there few that be saved? and he said unto them, strive to enter in at the strait gate, for many I say unto you will seek to enter in, and shall not be able." The Savior

said to his Father, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." We maintain the babes spoken of are those that have become willing through the foolishness of preaching, as the apostle Paul says.

Now if our faith works by love, then certainly we will be willing to enter in by the door lawfully, and this is the only way for to enter in, and if we try to enter any other way, we will be termed thieves and robbers. And you, my dear readers, know perfectly well that such characters can have no part in the kingdom of heaven. The apostle says, "and if a man strive for the mastery, yet is he not crowned, except he strive lawfully." 2 Tim. 2: 5. The striving lawfully we all must agree is according to the gospel. In order to prove this, we will call your attention to what the apostle James says in regard to the gospel. He calls it "a perfect law of liberty," and says, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1: 25. From the foregoing we learn that there is no blessing promised unless we do the work, and the work must be done while we are in the day of grace, and that is while life lasts, for "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccles. 8: 10.

Then I would say unto all those that stand outside of the church, delay not to enter, for delays are always dangerous oven in a temporal point of view. There is danger in putting off what we know that we must do, and you will agree with me, that as long as you do not exercise that faith that will lead you to a genuine repentance, you are living in disobedience to the Gospel. And after you have repented, then you must be born of water and of the Spirit, or in other words, be baptized in the name of the Father, and of the Son, and of the Holy Ghost, for this is the doctrine that Jesus taught Nicodemus. We want you to remember that the same words he spake to Nicodemus apply to every son and daughter of Adam as long as they are living in rebellion to the commandments of the Lord Jesus Christ. Nicodemus marveled at this, but the Savior said, "marvel not that I said, ye must be born again."

Beloved, we invite you in the name of the Lord Jesus to dig deep, and be certain to build upon the rock. If you do this, your building will stand for eternity, but if you only build on the sand, (the doctrines and commandments of men,) the building will totter and finally fall, and *great will be the fall.* The Savior says, "if a man hear these sayings of mine and doeth them not, he shall be likened unto a foolish man which built his house upon the sand, Matt. 7: 26. There is great danger of being deceived, for we are taught in the gospel, that "wicked men and seducers shall wax worse and worse, deceiving and being deceived." We therefore are trying to write in plain language that all may understand, for the soul, our eternal all, is at stake. What a pity that one soul for whom Christ died, should be lost. The Lord Jesus did much for us. "He was rich," saith the apostle, "but for our sakes he became poor, that we through his poverty may become rich." Yes, so poor was he, that he had to exclaim, "the foxes have holes, the birds of the air have nests, but the son of man hath not where to lay his head." I will now close by "commending you to God and

to the word of his grace which is able to build you up and to give you an inheritance among the sanctified."

GEORGE MOURER.

Upton, Pa.

THE SUBJECT OF FAITH.

Faith is an assent of the mind to the declaration of another—confidence in the veracity and uprightness of another —whatever is believed, especially in a system of religious doctrines—fidelity, veracity, honor, firmness to the truth, to trust, or to covenants. In this dark age of apostasy faith has become much divided, as one believes this, and another something else. The minds of men are not in a unity of faith in regard to a system of religious rites and ceremonies. I am of the opinion that a belief emanates from the mind, as the mind must make the comprehension first for faith to begin her actions; and yet faith without works is dead. And we must in all fidelity, show ourselves a pattern of good works. Fidelity signifies a strict performance of an obligation or trust; adherence to truth. Veracity implies habitual observance to truth, or habitual truth. A habit is an internal principle which leads us to do easily, naturally, and with growing certainty what we do often. As I have lately seen some good pieces composed on the subject of true holiness and its fruits, and upon the importance of zeal, I have felt impressed to write a few thoughts on faith, though my education is very limited, yet as Paul has said, "I would rather speak five words with the understanding than ten thousand in an unknown tongue." Therefore let us constantly stand in firmness, living out the doctrines which our great Leader has taught us.

We are to let our light shine that others seeing our good works, may glorify our Father which is in heaven. And how can we show our good works without faith? We cannot do it. There are many who say they have faith, but in works deny the Lord, and this is because they are not grounded upon the proper foundation, the rock Jesus Christ. But by believing and doing we are blessed, and thus become the sons of the most High. And the belief that the Scriptures require, is a belief with all the heart. By faith in God we can overcome all our enemies. It is with the shield of faith, according to the apostle Paul, that we shall "quench all the fiery darts of the wicked." And by being justified by faith, we have peace with God through our Lord Jesus Christ. This affords us great joy, even rapture of soul, and we are thereby buoyed up under all the troubles of life.

Man was lost and doomed to sorrow, and there was no hope for him until the Son of God came and opened up a new and living way by which we could be restored to the favor of God. His coming was previously foretold by the prophets, and when he came and performed the miracles that he did, he proved himself to be the promised Savior, and thus laid a foundation for people to have faith in him.

Faith has done great things for believers. "Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous,

God testifying of his gifts: and by it he being dead yet speaketh." And may we not justly regard all the patriarchs as speaking to us by their godly lives, and their devotion to the cause of God? Especially may we regard with peculiar interest and profit the faith of Abraham, since he is to be regarded by us as the father of the faithful. He believed God, and it was counted unto him for righteousness. When we look at what faith did for the believers of old, and see how they subdued kingdoms, and the hosts that came against them, can we despair of conquering our foes?

Dearly beloved brethren, let us through the Spirit, mortify all the evil deeds of the body, and strive to be men of God—like God, as it is said of David, he was a man after God's own heart. Now as faith is attended with such blessed results, all should believe on the Lord Jesus Christ, that they may be saved. "Without faith it is impossible to please God." And if we do not please God, we cannot expect to be owned by him as his children. But if we please God, he will bless us, and when our Lord comes to make up his jewels, we shall hear it said unto us, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

J. B. DIEHL.

Haldane, Ills.

A Living and Dying Testimony to Christianity.

Died of pneumonia, at her residence, in Cherry Grove, Carroll County, Ill., on the 26th of April, in the 24th year of her age, Sister Hannah R., wife of Bro. Martin V. Sword, and youngest child of Bro. George and Sister Sarah Putterbaugh of Lanark.

The historian and biographer, doubtless, catch a higher and purer inspiration in the discharge of their duties, when they record noble deeds of nations, and portray magnanimity and purity of individual character. The subject of this obituary, though she died young, yet, during her life, gave a perfect illustration of the power of the Gospel of the blessed Saviour, in the formation and symmetrical development of the true Christian character, under the purifying and sanctifying influence of the Holy Spirit.

Our departed Sister evinced an unusual precocity in relation to spiritual and eternal things. *In early childhood* she manifested a profound reverence and love for the Word of God; and an obedience to its teachings.

The writer of this article, in looking back through the vista of ten years, when acting as superintendent of a Sabbath School at Cherry Grove, sees regularly at that School, a modest and retiring little girl. Upon her countenance was the benign impress of loveliness, purity and tenderness of heart. He then follows this little Sunday School scholar through the formative stage of character, carrying with her the precious precepts of the Bible, and the lessons of early parental training, to the more mature Christian;—and an early surrender of her young heart, with its affections, to her Lord and Master, and an obedience to His command in the ordinance of baptism, *at the age of thirteen*. Her mother informed the writer, that she wished to be baptized two years before, but her parents objected by reason of her age.

In each and every relation of life, Sister Sword was a complete embodiment of a *self-denying* and *self sacrificing* Christian.

As a child, she was ever obedient, re-

spectful and kind to her parents. To do their will, was always her greatest pleasure To promote their happiness, was her highest earthly aim.

Her kindness of heart and genial spirit made her *the* object of love in the home circle —"Hannah is away, and O, how much we miss her !" was the touching remark of her sister on a visit which I made to the family. Yes—she filled an important niche in the home circle; and, also, in the hearts of her friends.

But, it was when she assumed the grave responsibilities of a *wife*, that her intrinsic worth and real virtue became manifest. The relations and duties of her married life developed more fully her excellence of character. The Lord blessed her, too, in this relation. She became the wife of a young man, who was, in every way, worthy of her pure heart and confiding nature; and, who is now enjoying the full assurance of again meeting the "dear one," who has preceded him to the Spirit Land.

"Mother !" How that sacred name awoke in her bosom's core emotions of maternal love ! A new being begat new affections ; and her soul poured out, from its deepest fountain, a young mother's love for her "first born." But the Lord, in His infinite wisdom, reserved her greatest instrumentality for good, until her dying moments. It was then she became a *power* in the cause of her Master. Having lived the life of a Christian, when dying, she spoke as the oracle of God. From her lips, in prayer and admonition, fell, with pathos and eloquence, those words which burn their way to the soul, and melt down in deep contrition the most stubborn and obdurate heart. As the inexorable monster, Death, manifested his power over her frame, by the feeble pulse, the hurried breathing, the shrunken features, the cold extremities, and the cadaverous sweat, her consciousness of the importance of her mission, the great value of the soul, and her dying testimony to the truth of the Gospel of her dear Saviour, awoke in her soul an absorbing solicitude for her unconverted friends and neighbors.

When she became convinced that she was dying, she threw her arms around her husband's neck, and impressed upon his lips a parting kiss; then poured out her soul in ardent prayer in his behalf. That prayer was such as only a dying wife *could* offer for a bereaved and beloved husband. Methinks I still hear that soft and angelic voice, as it rung out upon the still night air, in supplication to the Throne of Grace, in his behalf whom she so dearly loved. Then was brought to her her darling little boy, *"the little branch"* ; unconscious of what was transpiring. She clasped him to her heaving bosom, impressed upon his soft cheek the *last kiss* of a devoted, though dying mother; and then committed her dear little Harry to the care of the Great Shepherd.

Her brothers and sisters came then to her bedside ; to each she gave admonition, pointed them to the Lamb of God, told them how precious to her, was the Redeemer, and urged the *great importance of being "also ready."* Her youngest sister, a dear girl, who had not given her heart to the Lord, was now the burden of her soul ; but thank God, her prayer was answered ;—only a few days after her death, that sister, the companion of her childhood, and, doubtless, for whom she had often, in secret, prayed, gave her heart to the Lord, and put on Christ publicly by baptism. Her father now stood by her dying couch ; and as I beheld that venerable parent, whose hoary head and feeble frame spoke too plainly of the weight of years, bending o'er his child in death, and re-

ceiving from her the assurance of her love, and thanks for his kind parental care and religious training, I thought nothing but the consolations of the Christian religion, could support him in such a trial.

Her "dear mother" was now before her.—*Yes—a "dear mother", truly.* No doubt, her mind passed, in purview, quickly o'er the fading tablets of memory, and recounted the many virtues of that "dear mother."—Her assiduous attention to her family; her love and tender care for her children, her smiling countenance and anticipation of any want. The dying daughter now impressed upon her mother's lips the last kiss; implored the blessings of Heaven upon her; and then committed her to Him "who doth all things well." The grand consummation of her life was now attained. Her mission on earth was completed; and her eternal salvation secured. I approached her bed and asked if she had any pain. "None in mind nor body," was her reply. She paused for a moment, and then in the most triumphant tone, said:—"*I am only waiting.*"

May the *life* and *death* of our departed sister Sword be, unto us all, an example; and when we come to cross the Jordan of Death, may we each be able to say:—"*I am only waiting.*"

J. B. PORTER.

Lanark, Carroll Co. Ill.

THE HIDDEN POWER.

A RIGHT life is by far the greatest of human achievements. How much is included in such a life it is worth while carefully to consider. The views of many in respect to this are exceedingly defective. Those of a still greater number, perhaps, are utterly confused and crude. It is only in the light of a just apprehension of man's higher nature, and the destiny intended for him, that the question what constitutes right living can be correctly answered.

The Christian revelation supplies the needed knowledge. It presents both in ideal and in actual realization a life absolutely perfect. Christ lived such a life. His own teachings and those of his disciples delineate, and summon men to live it. What is it that the Gospel of Jesus Christ proposes? Not merely to reconcile men to God the All-Holy. Reconciliation is only the laying of a foundation, on which a goodly structure must afterward be built with care and pains. Be ye therefore perfect, even as your Father in Heaven is perfect, said the Master himself; and Paul, with more ample specification, wrote: Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely; if there be any virtue, and if there be any praise—anything virtuous and praiseworthy, as if to cover every conceivable excellence—think on these things. A salvation would be altogether incomplete that did not both restore humanity to moral health and beauty and move it to the exalted activities for which it was originally designed by God.

Every Christian, accordingly, is summoned in the New Testament to earnest Christian action. From the day in which his heart receives Christ and consents to enter his service he is required to be steadfast,

unmovable, always abounding in the work of the Lord. He is to address himself at once to the work of self-culture—to put off the old man and to put on Christ. That is, to eradicate whatever is evil in his personal character, habits, and even manners; and to adorn himself with all the virtues that enter into the conception of the highest excellence. At the same time that he is striving to conform himself to the image of Christ, so as to shine in the same moral beauty before the world, he is charged to go out of himself in the daily work of doing good to all who can be made to feel his influence. In the spirit of self-sacrifice and self-devotion, with a generous sympathy and with a patient and loving spirit, he is to be foremost in all labors whose object is to win men to God and godness, and to make them as happy as their possibilities allow. He is urged to the greatest energy of effort. He must be a wrestler, a runner for the price, a soldier fighting the good fight, a man practically faithful in all relations and duties. Thou dost not really understand, O reader, what the Christian life involves, if thou art moving quietly along the course of thy passing years with no self-discipline, no conflicts with evil, no struggles to reach good, no earnest endeavors to elevate and bless thy fellows! To live rightly is truly a great work.

But, to accomplish a great work, a great Power is of course demanded. Elastic vapor must be generated, and constantly supplied, if the locomotive is to rush on with its heavy train at forty miles the hour. Just as necessary is it that in the Christian heart there be generated and steadily sustained a living, spiritual force to give the soul the impulse requisite to bear it through its days and years of sacrifices, toils, and conflicts. A life in the best sense right, apart from a heart in which the flame of genuine love to God and man has been kindled and is fed from day to day, is as impossible as an engine performing its task without the fire that changes the water into steam. It is for this reason that Christ and the apostle so constantly insist on a new and spiritual life within, as the indispensable condition of a really good life without. These are, in fact, cause and effect. They are inseparable in the nature of things. Some have fallen into the error of resolving religious life into mere meditation and feeling. This has sent men and women to cloisters, to cultivate a morbid, dreamy, and at best defective piety. It has made them unnatural, sanctimonious, and self-righteous, while flagrantly deficient in the ordinary moralities and virtues without which goodness cannot be conceived. Some, on the other hand, have attempted to achieve right lives, to be truly excellent in character, by an external observance of the rules prescribed by prudence, propriety, and personal taste, or public sentiment, without any care to have the heart possessed and habitually moved by a holy love to God, and to fellow creatures, and to whatever is pure and good, for the sake of God. The result of this, of course, is a cold and merely conventional goodness, differing from true Christian goodness as a stone or wooden statue differs from a living, breathing human form in which all the vital

forces are in complete and harmonious play.

Wouldst thou, reader, attain the blessedness and honor which a rightly-ordered life confers? Look to it that deep within thy soul there is permanently fixed, and by daily attention kept alive and fervent, that true love to Jesus thy Redeemer, to God as thy Father and thy Friend, which will move thee by a steady and mighty impulse to delight in, and to practice without ceasing, the whole sisterhood of virtues which constitute real goodness. If thy heart is in full sympathy with God, thy outward life will be in harmony with God's desire. Thou wilt live cheerfully, bravely, usefully, drinking thyself joy at many streams, and overflowing as a fountain to bless and gladden others.—*Independent.*

AMUSEMENTS.

There is a deplorable tendendy in our times to worldliness in many of our churches. The extravagance in dress, and conformity to the world, in various amusements of questionable morality, have attracted the serious attention of those who are called to watch for souls. The voice of inspiration is clear and emphatic on the subject. "Be not conformed to this world." "If any man love the world, the love of the Father is not in him." Every watchman on the walls of Zion should lift up his voice, as a trumpet, and warn, and reprove, and exhort his people, with all long suffering and doctrine. The following from the *Watchman and Reflector* is timely and emphatic:

"Bishop Cox, of Western New York, has addressed some plain words to his people in regard to the enormities and immoralities of theatrical exhibitions, and the *abandon* of much of the modern dancing. He even goes so far as to say that he will not, knowingly, lay hands in confirmation on any one who is not prepared to renounce such things 'with other abominations of the world, the flesh and the devil.' He adds, that if salvation be worth striving for, all should choose deliberately whom they will serve, and should be persuaded to sober lives, self-denials, and to the pure and innocent enjoyments which the Gospel not only permits, but which it alone can create; that it is high time that the lines should be drawn between worldly and godly living.

"Every Christian person will say amen to these sentiments, and we are glad that the Bishop had the grace and the boldness to utter them." —*American Presbyterian.*

FULFILLMENT OF PROPHECY.

The twelve hundred and sixty years of Papal domination, seven times spoken of in Holy Scripture (Dan. 7: 25; 12: 7; Rev. 11: 2, 3; 12: 6, 14; 13: 5), supposed by Protestant commentators, for the last three hundred years, to commence with the rise of the Papal Dominion, between A. D. 533 and 607; with the submission of the ten Gothic kingdoms, about that time; and with the decree of Phocas, establishing the Supremacy, A. D. 608, and therefore to end about A. D. 1868.

What has happened in Europe about that time; i. e. about the time when the Papal Supremacy was

supposed to be coming to an end?

Twenty years ago, the most rigidly Popish countries in Europe were Italy, Austria, Bavaria, and Spain.

In 1860 and 1861, Tuscany, Parma, Modena, Sicily, and Naples, and the Papal States, threw off their Governments, and united themselves in one kingdom, under Victor Emmanuel. They had all been devoted to the Pope; but as a united Italy they stood aloof from him. Protestantism had everywhere been illegal; it was now everywhere tolerated.

In 1866, Austria, the right arm of Rome, and Bavaria, equally devoted, were each prostrated in a single battle, by Prussia, the head of German Protestantism; and soon after, Austria found it necessary to abandon her Concordat with Rome.

In 1868, Spain, Rome's last hope, threw off her bigoted Queen, and Protestant worship began in all the principal cities.

Finally, in 1868, the Pope summons an Œcumenical Council, to which he invites no temporal princes—because "there are no longer any Catholic crowns in Christendom."

On a review of these seven years, then, and on weighing the present precarious condition of Popery in Europe, can it be said that the expectations of Protestant Commentators have proved delusive, or have been disappointed?—*Rock.*

Youth's Department.

SOWING LITTLE SEEDS.

Little Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she; "why does the boy throw seeds into the water?"

"Oh! I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water lilies."

"But how small the seeds look," said Bessie. "It seems strange that such large plants should grow from such little things."

"You are just sowing such tiny seeds every day, Bessie, and they will come up large, strong plants after a while," said her father.

"Oh, no, father, I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to-day."

Bessie looked puzzled, and her father smiled and said:

"Yes, I have watched you planting flowers, and seeds, and weeds to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid aside that interesting book, and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing the seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing seeds of mercy. These are all beautiful flowers, Bessie. But I hope my little girl has been planting the great tree of 'love to God' and that she will tend and watch it until its branches reach the skies and meet before his throne."

"And the weeds, father?"

"When you were impatient with baby, you sowed the seeds of ill-temper. When you waited some time after your

mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up. Do not let them grow in your garden."

Our Late Annual Meeting.

Our Journey to the Place.

Our readers heard from us in Shirleysburgh, Pa., the only place we stopped at to make any stay from the time we left our home until we reached the place of meeting. We called in Hagerstown, Md., and spent a pleasant night with br. E. S. Miller and his family. The next evening we reached Washington, and stopped at the Empire House, a pleasant house to stop at, the accommodations being good, and the terms reasonable for Washington. At the hotel we met br. E. K. Buechly of Iowa, and br. J. Wise of Pennsylvania. This was very acceptable to us. As we had been requested by br. Moomaw to be at his place a few days before the A. M., and not reaching Washington until the evening of the 12th, we made no stop here, though under some other circumstances we should have been pleased to do so. We had on former visits to the national capital, visited the most of the public places of interest, hence we the more readily passed through without stopping. There is a justifiable desire usually felt by persons visiting Washington City, to become somewhat acquainted with a place so peculiarly related to the spot on earth we call our country, while sojourners here.

We took the street cars to the Potomac River, and crossed in a steamboat to Alexandria. This place is seven miles from Washington. At Alexandria we took the Orange and Alexandria R. R. to Lynchburg, a distance of 178 miles. We then took the Virginia & Tennessee R. R. to Bonsacks, a distance of 47 miles. Salem, the station nearest to the place of the A. M. is 13 miles west of Bonsacks, making the distance from Washington to the place of meeting 245 miles.

This route took us through a part of Virginia closely connected with the history of the late rebellion. We passed Manassas Junction, Warrenton, Culpepper, Gordonsville and Charlottesville, names familiar to all who read the history of the contending armies. The effects of the war are still plainly to be seen. The desolate appearance of a considerable portion of this part of Virginia, with the unmistakable evidence of bad farming, do not render the appearance of things very prepossessing. Much of this land is now offered for sale. Advertisements, such as the following, could be noticed at the stations along the railroad: "Three hundred farms for sale."

While the effects of the war, as seen upon the country, and in the cemeteries containing acres of graves where sleep in death many who fell victims to the spirit of strife that raged so bitterly, there are some associations awakened in the mind of the observing and thoughtful, that relieve it somewhat of the painful emotions produced when the evils of the war are contemplated. The change noticed in the colored population is, in some respects, very manifest. They now have their freedom. To what advantage they will turn it, time will show. When we met, as we did, colored children with their school baskets on their arms going to school, cheerful and lively, we were reminded forcibly of the times of slavery when they were denied the facilities of education. In Virginia, if free negroes or their children assembled at a school to learn reading and writing, a Justice of the Peace could dismiss the school with *twenty stripes on*

the back of each pupil. Schools are now opened for them. The condition, however, of the colored people of the South is still one that demands the sympathy of the Christian. The intellectual and moral improvement of the negroes is a subject that is attended with no little difficulty. But faith in God and in the powerful influences of Christianity, with a patient and persevering effort for their improvement, will, we hope, be crowned with success. In the productive soil of Christian charity, we trust that faith and labor will be found.

MEETINGS FOR PREACHING.

Preparation had been made for a number of meetings around in the neighborhood in which the A. M. was held. Bonsacks Station was near one of these places. Here we stopped. Near this place br. Moomaw and his sons live. Here also lives br. Plain. Br. Moomaw had very good arrangements made for conveying brethren from the Station to his commodious home. Here everything was done that the family could do, (and this was not a little) to make their guests comfortable. A large number of brethren stopped here. The meeting houses around in the country belonging to other denominations were freely offered to the brethren, and accepted and occupied. The brethren all seemed to take an interest in the great work, and did all they could to render those from a distance comfortable and happy. And we think we all enjoyed their hospitality, and felt much at home among them. From what we saw, and felt and heard, we think the meetings in the community did good, and we hope fruits of holiness will be the happy results.

THE COUNCIL MEETING.

A large number of brethren assembled at the place of meeting, which was in the Brethren's meeting house, four miles from Salem, the county seat of Roanoke Co., on Monday, the 17th of May. The council meeting proper did not commence until Tuesday. A good part of Monday and Monday night was occupied in preparing business for the public council. And this labor did much to expedite the business of the meeting.

The crowd in attendance was not as large as it often has been on such occasions, though there was assembled a large concourse of people. The brotherhood throughout the country was pretty well represented, though the greater part of the brethren present came from the Southern States, especially Virginia. It was estimated that there were present about four thousand persons. The accommodations for holding the meeting were very satisfactory, and the general order was very good. The indications on Tuesday morning for fair weather being favorable, in order that the multitude might have better facilities for hearing, preparations were made for holding the Council in the grove. But a shower on Wednesday morning made it necessary to remove the seats into the meeting house.

As it regards the general character and spirit of the Meeting, we are happy to say we never attended an Annual Meeting which was conducted throughout with more harmony and less discussion, or that gave better evidence of the prevalence of brotherly love among the Brethren, and a sincere devotion to the cause of Christ.

It is known that there were questions pending that it was feared would cause trouble. But the anticipated trouble did not come, and those that shared in this fear, possessed a state of mind favorable to a proper appreciation of the unity and love manifested in the Meeting, and hence the satisfaction experienced by many at the result of the Council.

As the Brethren all can receive the Minutes of the Council, we need not notice them here. We think they will give general satisfaction. It is true, some brethren would have preferred a somewhat different disposition of some few subjects, perhaps, but such we hope will acquiese in the decisions arrived at by the Council. Upon the whole we feel that we have cause to thank God and take encouragement. But let us not forget the admonition of the Saviour, "In the world ye shall have tribulation." And as the final struggle between truth and error, righteousness and sin approaches; troubles, trials and temptations will multiply. Therefore, brethren, lay not down your armour, nor cease to watch, and pray and fight. Christ has triumphed, His cause shall do the same, and so may we as individuals, but to do so, we must *strive*.

The meeting seems to have made a favorable impression upon the community. From a respectable notice of it in the *Roanoke Times*, we make the following extract: "The Conference closed its session on Wednesday evening. Their proceedings we do not make public, as our notes are too imperfect. How sweet and pleasant it is for brethren to dwell together in unity, is clearly manifested by these representatives of Primitive Christianity, and the calling together of so many brethren, from the various States, almost reminds one of the time when Parthians and Medes, the dwellers in Messopotamia, Jews and Proselytes 'spake as the Spirit gave them utterance.' The parting was affecting and a tear moistened many an eye when the 'holy kiss' was given, and each turned silently away to his home."

Elder John Hershey's address is now Cornelia, Johnson Co. Mo.

Correspondence.

Cornelia, Johnson Co, Mo. }
May 31, 1869. }

James Quinter:

Dear Brother, after sufficient delay to enable us to become known to the peculiarities of this country and prospects of usefulness, I offer a few thoughts pertaining to these things for the readers of the Visitor, or for you to dispose of as you may see proper.

I will, in the first place, state for the benefit of brethren and friends who contemplate changing their present homes for a location in the West, that so far as we have had opportunity to become acquainted with the country, climate and resources of this part of Missouri, we are well satisfied, and do not hesitate to say that in these respects it exceeds the country and location we moved from in Ohio.

The soil in Johnson and Henry Counties, (the part we have travelled over) is very fertile. In other portions of the State the soil is, no doubt, equally rich. This portion of the State is also abundantly supplied with water, there being quite a number of fine springs through the southern part of Johnson County as also in the northern and western parts of Henry County. Timber is also sufficiently plenty for inclosing the yet unimproved lands. Stone coal abounds, as also sand and limestone for building and fencing purposes.

Winter wheat is quite extensively grown, and all other necessaries of life can be had with less labor than in timbered countries.

The climate and soil seem especially adapted to fruit raising, such as apples, peaches, pears, plums, grapes, cherries, &c.

Land unimproved rates from 10 to 20 dollars per acre. Improved, from 20 to 40 dollars and upwards.

I would recommend the northwestern part of Henry County to the brethren for good rich soil and at cheaper rates than in many other localities.

The soil in the southern part of Johnson is also very fertile, yet some higher in price per acre that in Henry County.

The Union Pacific Railroad traverses Johnson Co. There is also one being built from Lexington, Mo. to Fort Scott, Kansas, running through Henry Co., and will be completed to Clinton (the county seat of Henry) shortly.

Schools are generally in a flourishing condition. The prospect of the brethren settling in the northwestern part of Henry is encouraging, as some have bought, and others are going in with a view of locating if they can satisfy themselves in location, &c.

Emigration to this State is extensive, embracing all classes of persons, among them quite a number of brethren, so that the prospects for churches being established is good. Land is fast rising in price.

We have thus far found the citizens very kind, and the general state of society very quiet and peaceable. The brethren need have no more fears concerning their personal safety in this country than elsewhere.

Br. John Hershey with myself have meeting every Sabbath with but few exceptions The attendance is good, and the order at our meetings is so far an honor to this people.

We had the pleasure to attend a Love feast meeting with our beloved brethren near Knob Noster in this county, held on the 27th of this month. There were somewhere near 100 members present. It was also our privilege to meet Br. George Holler and Br. Isaac Hyer from Montgomery County, Ohio. Also several members lately from Union City District, Ind, with whom we formerly associated. Also Br. Christian Long, and Br. Forney from northern Illinois. In consequence of delay *en route*, Br. Christian Long did not arrive at the meeting until just the close of the night services, which was regretted very much. Br. Long is on a church mission, and intends going to Fort Scott, in Kansas, to attend to the wants of the members in that vicinity. We were permitted the pleasure of entertaining Br. Long, with several others in company with him, on last night in our humble home and dwelling, and in their society enjoyed ourselves. To night they lodge with Br. Hershey. We had two appointments in our neighborhood for Br. Long, which were well attended and the members much edified, and we hope others seriously impressed with the importance of a religious life, and their interest in the matter forcibly presented. Here is a field of labor, and for usefulness open to the claims of our brethren, which (the Lord help) may be properly appreciated and improved by the church; and to this field of duty we most seriously and urgently invite the attention of our dear brethren in the Eastern States and elsewhere.

Viewing the circumstances which surround us, both of a temporal and spiritual character, we have indeed much to be thankful for to the Lord, and feel as if our desire was to be properly impressed by them, and solicit an interest in the prayers of the church to Israel's Shepherd in in our behalf.

Brethren desiring information of this country, church prospects, &c., will be willingly furnished by addressing us as above, inclosing stamp.

S. S. MOHLER.

SPRINGFIELD, Mo.
May 23d, 1869.

Dear Brethren:

Having been somewhat overrun with letters in regard to

this southwestern country, making inquiry; having received in eight months ninety-three letters, making inquiry, and but few accompanied with stamps. &c., I thought I would make a trip for the purpose of prospecting for the benefit of the Brethren and friends generally

I started on the 7th day of April with horse and buggy, camping out alone, cooking my own rations as I went, to save expense, and after traveling several weeks, I found the country as I will try and state. In Lawrence County (on a Railroad Line now building) I found the land is some rough, though in the western part some good prairie. Passing through the southern part of Jasper County, and northern part of Newton County, I found a good country. And then passing west, into the new part of Kansas, known as the Neutral Lands, or Joy Purchase, (Cherokee County), in this county I found some trouble between the settlers and Mr. Joy, who owns these lands, and I would not advise Brethren to settle there at present. But passing on west into Lebette County, this county is all government land, and is being settled very fast; land is not yet in market, but nearly every quarter section has its settler; persons going there now in order to get the best lands would have to buy claims which sell for from 150 to 1500 dollars per quarter section. The belt of timber on the Neosho River, in the eastern part of this county, is from 3 to 5 miles wide, and is of the best quality. Several other streams of smaller note run through the county with timber, so on the whole, Lebette County is well supplied with timber. Oswego, the county seat, is situated on the Neosha. It contains at present seven hundred inhabitants, (as they claim.) The first house was put up two years ago. This appears to be a central point for railroads. It is on a direct line with the Galveston, Texas and Lawrence railroad, 100 miles of the southern end of which, and 40 miles of the northern end is completed, as also is another from Cairo and Springfield west, to intersect the Santa Fee road at the Cimarron river. There is also a southern road from Chicago. Ft. Scott and Oswego road, as also the Neosha Valley road, now under contract to the State line, and is now building. My information is obtained from Dr. J. F. Newton, who is president of the Ft. Scott and Sedalia road, and Dr. R. W. Wright, secretary of Oswego and Carthage road. Any information wanted, by addressing any of these gentlemen at Oswego, Lebette County, Kansas, will be freely given.

I found no Brethren there, but many friends, some Brethren's children. I had one meeting in Oswego by request, largely attended, with a request to return. On the whole this part of Kansas will do for Brethren to settle, the land is mostly good, with a good supply of timber and an abundance of coal. So returning further north, passing through the north part of Jasper County, I visited the Brethren on Coon Creek, had one meeting, got home on the 20th, found all well, thanks to the Lord for His protection. So not being able to give full satisfaction to the Brethren, on the 30th of April, self and wife started again, traveling through Stone, south east part of Lawrence County, into Barry County, and here met brother Daniel Hendricks, and had three meetings with the Brethren near Gadfly, where we found a young and promising minister by the name of Daniel Harrader, who had moved in from Iowa. They now have regular meetings there. May they prosper!

So on the 3d of May we started travelling a zigzag course through the country to prospect, and report that to

take this part of the country from the Gadfly or near there north, to the north part of Jasper County or Coon Creek, a distance of 50 miles, is perhaps the best part of southwest Missouri. And the climate being very agreeable, good land, fair amount of timber, good water (mostly wells), healthy, and land sells at from 5 to 10 dollars per acre, improved from 10 to 30 dollars per acre, owing to location and quality of soil; this embraces the north part of Barry County, Newton and Jasper Counties. The railroad from St. Louis, Springfield and Neosho, is now building, and will pass near the south east corner of Jasper County, and through Newton County. And the very best land is Oliver's Prairie, commencing near Gadfly north to Granby or the Lead Mines, or New Tonia.

Now as to our own county, Green, although we have good land and water, yet for a large scope of good country, the above exceeds ours, and I have come to the conclusion that this country should be settled by the Brethren, as here are a string of counties commencing at Barry, running north through Newton, Jasper, Barton, Vernon, Bates, Cass, where Brethren could build church against church as in the east, with good land, healthy country and short, mild winter. And as to railroads, some are already building, and by the time Brethren would commence raising anything to sell, there will be plenty of markets. Besides on the west is Kansas open, or in part for to receive its hundreds of Brethren who are limited in means. Come then where good land is cheap. And Brethren of means, dont you stand back. Bring your capital, you will not be the losers, you will only enhance your property while you help to build up churches and advance the cause of Christ. We need help. We do not care whether you just settle by the Brethren. Any place in the above named country, you will be in reach of Brethren. Move in and call to those nearest, to come and preach. Others will soon follow. Ministers, do not stand back, you are needed the worst. Come on, they can do without you, and if they need one to fill your place, they have the material to make one, but here we have not always the material.

I have made this article as short as I could. I have spent over three weeks, with some twenty dollars for the benefit of the Brethren generally, which was freely done. Now, dear brethren and friends, any information you desire will be freely given, but such requests must be accompanied with a stamp to insure an answer.

Yours in Gospel love,

HENRY CLAY.

KNOB NOSTER, MO.
May 30th, 1869.

Br. Editors:

Perhaps many of the readers of the Visitor would like to know how the brethren are getting along in the far West. But a few years ago and there was scarcely an organized church of the brethren in this State. Already, quite a number of churches are organized, and others getting ready. We had a communion meeting in our church district the 27th inst., where a few years ago there were but few members and to see a strange brother was something quite unusual. At our communion there were present about 100 members, mostly of our own district, and among them 11 speakers. Br. C. Long and br. Forney of Illinois were there. Our communion stood a fair comparison in point of numbers and interest, to those of Ohio and other eastern States. If the brethren continue to come to this

State, as they have been doing for the last few years, the brotherhood here in a short time will be strong.

There are many inducements for the brethren to come and locate in this State. Land is cheap compared with land east. It can be bought unimproved from five to twenty dollars per acre, and the soil very good. The natural resources exceed perhaps those of any other State. Coal, timber, stone, iron and lead exist in great plenty. The climate and soil seem naturally adapted to fruit and vegetables of every description. Wheat is grown successfully and of a superior quality. The western part of the State is as fine farming country as the world can produce, being fine prairies, just rolling enough to farm conveniently, soil exceedingly fertile, timber plenty enough for all purposes, containing also many fine springs. Railroads are being constructed in all directions. In a few years more, Missouri will have as many miles of railroad as any other State in the Union. Land is rapidly advancing in value. In a short time, land that now can be bought for ten dollars per acre will be worth from thirty to fifty dollars. The geographical position, and great elevation of the State makes it decidedly healthy and desirable to live in. For beautiful scenery it stands unrivalled. Markets of all kinds, very good. Hence, Missouri being now free, with its cheap land, the fertility of its soil, its great natural resources, the healthfulness of its climate, the ease and quickness with which raw prairie is converted into a farm, its great adaptation to fruit and grain, &c., are certainly inducements to all those desiring homes of their own. We do not make the above statements to boast, but we know that there are many of our members in the east who can hardly buy them a home there, hence would like to go west where land is cheap. It is for the information of those, that the above was written, but if possible, those intending to move here, should first come and see for themselves, as we differ so much in our judgment.

Society is quiet, orderly, and perfectly safe. All emigrants from the east are surprised to find society as good and intelligent as it is. Society here compares favorably with the best society east. It is seldom that a word is said about political matters Any person desiring more information, by writing to the undersigned and enclosing a postage stamp, will be promptly answered.

Fraternally,

J. S. Mohler.

Plymouth, Ind.
May 31st, 1869.

This is to inform our dear members of my travels to and from the Annual Meeting in Virginia. I started on the 13th of May, traveled on the cars to Pittsburgh, and from thence to Harrisburg, Pa., thence to Hagerstown, Md. where I met some brethren. Philip Brumbaugh of Coffee Run, Huntington Co., Pa., I met here and enjoyed myself much in his company. I also met a young friend in Harrisburg, by the name of Garehart. He was a very pleasant young man. He also travelled with me to Bonsack Station, Va.

The Lord has cared for me, as I was very well while I was gone from home; I saw many of my dear and much beloved brethren at the annual meeting. I thought of the great meeting where we will part no more forever.

On my way home, I stopped off at br. Samuel Mohler's, at Mechanicsburg, Pa., and went to a love feast, saw many dear members that I never had seen before. I had much comfort with them. I then went to McVeytown to a love feast in br. Joseph

Hannawalt's district, and here met with many dear brethren and sisters. Here I also saw dear br. John Spanogle, of Huntington Co., Pa., we enjoyed ourselves very much. There was good order, as good as I ever saw at a love feast; we do pray the Lord will bless them all.

I arrived home on the 26th of May; found all well. Bless the Lord for it!

Your weak, but well-wishing brother,

JOHN KNISLEY.

A WORD OF ENCOURAGEMENT IN BEHALF OF THE VISITOR.

We make the following extract from a private letter, but we were allowed to make whatever use of it we might think advisable. "I share your perplexity in relation to the indifference the Brethren manifest in the circulation and character of the *Visitor*. I *know* it has been the means of good to souls, that worlds could not buy, and I believe a deeper interest in it by the brotherhood would be pleasing to God, and would result in blessing to the cause of Christ. If all the benefit that has accrued from your periodical could at once be obliterated, and the church be placed in the condition it would be if no *Visitor* had been published, our laggard brethren would be amazed, and I hope conscience-smitten, at the work they have undervalued, and the power for good they have despised, in their indifference to the success of the *Visitor*.

Not all that has appeared in it was good, but the proportion of chaff is no greater than in the ministry of the word in preaching. If all who regard the *Visitor* as a vehicle of grace acknowledged by God, would engage in fervent, believing prayer for its success, who knows how wide the waves of salvation would roll through its instrumentality."

News from the Churches.

Editors G. V. Dear brethren: On the 5th of this month, (June) brother Abraham Younce commenced a series of meetings in this (Mississinawa) branch of the church and continued till the 13th with very good success. Several were added to the church by baptism, and one more applicant, who will receive the initiating ordinance at our next meeting.

We had a pleasant waiting before the Lord, a season of refreshment from his presence, and felt to say with one of old, "How good and how pleasant it is for brethren to dwell together in unity." This church is in a very flourishing condition. May it ever be so. May the Lord bless us all is the prayer of your unworthy brother.

W. R. DEETER.

Granville, Ind.

P. S. We have a flourishing Sabbath school in operation. The *Gospel Visitor* is fast growing in favor with the brethren here. D.

The Cause of Christ in Missouri.

Dear brethren: Having seen the reports from the different arms of the brotherhood from time to time, I thought the brethren would like to hear from this part of the great vineyard.

The brethren that first settled in this part of the West had many hard and severe trials to encounter from a cold and heartless world, and the so-called christian denominations. But finally they came out more than conquerors. For after being without the privilege of hearing the gospel preached for many long years, the good Shepherd sent his messengers to their aid, and this caused Satan to persecute them with many misrepresentations. His efforts however were short lived, for soon there was an organization of christian soldiers armed and equipped for the christian warfare, shod with the preparation of the gospel, ready to "fight the good fight of faith." They were but few indeed, but very zealous, and determined to keep their faces Zionward. The result is, the church now stands as a city on a hill, or a light that cannot be hid.

In the last year there have been 22 additions by baptism, 10 by letter, and 10 have moved into other arms of the brotherhood.

It might be of interest to state that on the second Lord's day, four of the

denomination of Reformers or Christians, made application to be baptized into the name of the Father, and of the Son, and of the Holy Ghost. Also two others of the same denomination came forward in the same way on the fourth Lord's day following. May the Lord prosper the good cause. Amen.

DR. J. STURGIS.

Br. C. G. Lint, of Somerset Co., Pa., in a letter dated June 17th, says: "Since our District Council Meeting held on the 26th of April, we have had 28 additions by baptism, principally young persons. This gives us a great deal of encouragement in our ministerial labors. We have every reason to believe there are still some others who are weighing the matter. Pray for us in our weak efforts."

OBITUARIES.

Died near Mohrersville, Berks county, Pa. April 15 last, sister —— ESHELMAN, aged 72 years 11 months and 3 days. Funeral services on the 21st following by brn. John Zug, David Martin, and Samuel Gettel, from Rev. 14: 13 to a very large congregation,

Died near Washingtonville, Columbiana Co. O. at the house of her son George Betz jun., on the 15 of May last sister SUSANNAH BETZ, widow of George Betz sen. deceased, at the ripe age of nearly 80 years, having been a member of the church about 59 years.

Died in Mahoning church, Ohio, June 16 last brother MATTHIAS HAAS, an old and worthy deacon of the church, aged 69 years 2 months and 8 days, leaving behind a sorrowing widow, a sister in the church and the daughter of brother Richard Brenneman, deceased, a minister of this church, and 13 living children and 10 grand children, 2 grown up children (one of them married) and 6 grand children having died before him. Failing in health and strength for some years he was Saturday, June 12 suddenly prostrated by a stroke of the palsy, at first seemingly not only speechless but also senseless, which was however found incorrect, as he proved to be sensible to the last, though not able to speak a word from the very first attack. So he passed away silently on the fifth evening, though when spoken to about Jesus, or prayed with, his eyes brightened up, and a happy smile was observed by those around him. How happy indeed it was that he learned to love Christ in his young days, and was trying all his life to serve the Lord, as a faithful son to his parents for whom he cared and provided to their very end, ever since he had been able to do so; as a faithful husband and father; as a kind neighbor and friend, as a peaceable citizen, and, what is more than all, as a faithful member and servant of the church of Christ, which testimony all will accord to him who were sufficiently acquainted with him. May his example wherein he followed Christ, encourage others to take the same course, and may especially his family, as some of them have already commenced, revere the memory of their father by imitating him, and may God in mercy grant that the church, where his place will now be vacant, may not suffer too much by this bereavement. His funeral was largely attended and improved by the brethren.

Died in the South Bend Church, St. Joseph Co. Ind., May 16th, 1869, sister SUSANNA WALDSMITH wife of br. Peter Waldsmith. On the 18th she was laid in the quiet grave, in the presence of an unusually large concourse of people, where sorrow and pain can never disturb her peaceful slumbers. She leaves a kind husband, one son and daughter besides grand children to mourn the loss of an affectionate Christian mother. Aged 59 years, 6 mo. 2 da. Funeral service by C. Wenger and Abraham Whitmore. From 2 Cor. 5 chap: 1 and 2 verses.

JACOB HILDERBRAND.

Died in Richland Co., Ohio, March 11th, 1869 MARY ANN, daughter of friend Edward and Mary Murray, aged 11 years, 5 mo. and 12 da. Funeral services by the writer from Heb. 12. 25 :

WM. SADLER.

Died suddedly, in Lee County, Ill., April 1st 1869, SUSAN ELIZABETH, daughter of Daniel Riddlesbarger, and Sister Riddlesbarger, aged 17 years. Her parents survive her to mourn their loss. As "it is appointed unto men once to die, and after this the judgment," this solemn call should make impressions upon the minds of the people as we believe it has.

Funeral service by br. Daniel Dierdorff, from James 4 : 14, to a large concourse of people.

A. S. LEHMAN.

Died at the residence of his son-in-law, Daniel Pfouts, in Montgomery Co., Ohio, in the Wolf Creek church, April 20th, 1869, br. ANTHONY OLWIN, aged 90 y. 9 mo. and 16 da. Br. Olwin had been partly blind for some time, and in his affliction he often desired to be relieved by death. The funeral occasion was improved by Abraham Younts, from Rev. 14 : 12-13.

SOLOMON GILBERT.

(Companion please copy.)

Died in Marshall Co., Iowa, at the house of br. John Bollinger, old BR. ULREY, aged 71 y. 2 m. and 14 d.

Funeral services by the writer from Isaiah 38 . 1:

JOHN MURRAY.

Died in the Nettle Creek church, Wayne Co. Ind., April 28, 1869, sister SARAH PFOUTZ, wife of br. Martin Pfoutz, aged 59 y. 2m. and 15 d. Funeral services by the brethren.

DANIEL SMITH.

Died in the Walnut Creek district, Johnson county, Mo., April 15, EMMA V., infant daughter of Andrew and Mary M. Hutchison, aged 1 year and 21 days. Disease dropsy in the head. Short was life's journey with her, but great was the suffering she endured in her last days.

[Companion please copy.]

M. M. H.

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Inasmuch as some churches still prefer to use the German and English Hymn Book heretofore in use among the Brotherhood, at least until a new German hymn book is added to the new English collection; this is to inform those friends who wish to have a fresh supply of the old hymn books, either separately bound or German and English bound together, that they will be furnished at the following rates:

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The *Gospel Visitor*, Edited by H. Kurtz and J. Quinter, and published by H. J. Kurtz, at Dayton, O., will close its nineteenth volume with the present year.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the world.

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THE

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EDITED BY

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WITH MONEY

From D B Stutsman, Margaret Wood, C B Spigler, A H Fike, Jonas Brubaker, J S Snyder, John W Moats, H R Holsinger, Dr. J E Roop, D B Mentzer, W Wyland, Samuel Click, Asa Bearss, John E Stauffer, John A Studebaker, James A Sell, David Gerlach, Daniel Wogomon, David Miller.

DISTRICT MEETING.

The District Council meeting for the State of Iowa will be held in the Brethren's meeting house in Appanoose county, near Unionville, on the 16th and 17th of September next, and communion services at the same place on the following day and evening.

A general invitation is extended to all brethren and sisters, and ministers especially to be present at the session. Members coming by R. R. from the south or south east will come by way of St. Louis or Hannibal and Macon to Moulton. Those coming from the north and north east and west will stop at Albia on the Burlington and Missouri River R. R. A timely notice to the general station will be cheerfully attended to.

We hereby notify all interested that a request will be presented to the council for a division of this council district.

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Vol. XIX. AUGUST, 1869. No. 8.

For the Visitor.

The Medium that Connects the Body and Soul.

It has been established that the body of man is composed of passion material; that not one of its fifteen chemical elements possesses the least motive formative power; that it is a form or a fashioned structure capable of an influx of life, and also an influx of mind; that it is rendered vital and mental by the forces.

That all the phenomena of life and mind that it possesses are to be referred to the forces that play upon it, through it, and in it; that it may be compared to the air as a form of matter that receives the life and the mind of the soul; that the body is a machine; that it has points in it for the contact and influence of propelling forces; that the other parts of the body are arranged in a catenated manner, so the influence from the points of contact may reach the utmost boundary of the body—may pervade every atom of the mysterious organic machine; that as soon as these points of influence are destroyed, so soon does the body die; that the body is nothing but a recipient of life and mind.

It has also been established that the substantial man—the real man is not an arrangement of oxygen, hydrogen, nitrogen, carbon, sulphur, and phosphorus, but is the soul of man, and that that is the living part, the mental part, and the everlasting part; that the soul of man bears the relation to the body, that cause does to effect; that the life of the body is not from itself, but from the soul; that the soul is an immortal organization from substances a degree higher than matter; that it has an interior principle, a life which is linked backward to the Infinite, which pervades the soul, and which by medium enters and vitalizes the body; that it possesses a cluster or group of mental elements—known as mind, which under the jursidiction of the will, flow into the body and render it, the mind, mental; that the life of the soul is the force which organizes, preserves, vitalizes, and moves the body; that the soul's existence does not depend upon its connection with the body, while that of the body does depend upon its connection with the soul; that the soul may exist without the body; that it is in itself a substantial organization, sufficiently so to give identity, mind, vitality, and immortality to man.

The body of man, as a whole, being one, and that an effect, the soul of man as a whole, being one, and that a cause, the body being a result and a recipient of the soul, the body dying and crumbling to pieces as soon as the soul leaves it, and the soul still living and conscious after it leaves the body, it then follows that in the lifetime of the body, there is a link which unites the body and soul.

And since the body is a machine, and the soul is the force, it is desir-

able to know something of the medium that connects the force to the organic machine.

One question, however, before the nature of the link is presented. What evidence has the anthropologist and psychologist that the soul and body are connected by a medium?

By the aid of physical senses, perception informs the mind about the material world. It is limited to the cognizance of outer things, properties, and phenomena, while consciousness has a different office. It is limited to the mental world. It has altogether a new theatre of action.

It informs the intelligent being of what its own mind is doing, now, at the present time.

Deprive man of his consciousness, and though he had the will of a Jove, and the intellect of an Apollo, he would not realize any feeling however ecstatic, the least conception, however new and useful, the least perception, however beautiful and sublime, the least disapproval, however sinful the act, nor the least approval, however good the act.

Man's knowledge of his own mind comes through consciousness. Hence in psychology, we have no compass but consciousness.

The facts of mind are obtained from her. With her facts, judgment, and reason obtain opinions and inferences.

One of the announcements which consciousness makes, is, that each faculty of the mind possesses an agency. During any efficient, vigorous action of the mind, this faithful cognizer of mental action will reveal this agency.

And as every effect has a cause, it depends upon an agent—a medium, to produce that cause.

Again, the body is one, the soul is another, the former receives the latter, hence there must be a uniting medium.

Every machine has its points of influence for the force which moves it. The body is a machine. It has its points of influence for the incoming of life and mind. They are the ganglionic and nervous centers of the nervous system. Every force that plays upon artificial machinery, has a medium through which it reaches the machine.

The water wheel is turned upon its axis by gravity; this force requires the aid of water—a factor—a medium to enable it to influence the machine.

Caloric is the force that propels the steamboat, but it does it through steam.

So life, the great sub-stratum of the body and soul, reaches out and takes hold of the body through a medium, a spirit.

Machines and force are never one and the same thing, but are always two and distinct. Further, the force does not depend upon the machine, while the function of the machine always depends upon the force.

Every science has its axioms—self-evident truths—intuitive truths—truths so simple, so wholly upon the surface of it, that they flow at once into the mind. This is right, this is of great service to man, this evinces an infinite wisdom in the construction of science, and also in the adaptation of the human mind to the sciences.

One of the axioms in psychology is that the soul is immortal. No

sane man ever judged otherwise whether barbaric or civilized, whether pagan or christian, whether deistical or atheistical, whether lettered or unlettered, whether superstitious or philosophical, for it is contrary to the first act of conception and judgment.

No theory of the soul can be true that antagonizes this intuition. This axiom is sustained by the medium that links body and soul. It shows how the body may be separated from the soul, and it remain in the possession of all its consciousness, identity, intelligence, power of judgment and free agency. The advocacy of spirit medium as that which in this life unites soul and body, is in harmony with the teaching of the fathers of mental philosophy, a fact that should recommend it to the favorable consideration of every lover of letters and philosophy.

This theory of connection of soul and body is in harmony and sweet concord with the Bible. It accords with the ideas there taught of this life and the life to come. It in a scientific manner proves that the faith of all men has been correct; and that this life is not the end of man, but that a higher, holier, and better life is in waiting for the truthful and righteous.

Separating body and soul, and then uniting them by the spirit, enables the anthropologist to scientifically explain physical life, physical death, the link that connects the dual organization, the incoming of mental phenomena and sleep, also the psychologist to explain somnambulic phenomena, clear sighted phenomena, life to come, the immortality of the soul, the free agency of man, and other equally interesting subjects.

The periphery of the nervous system—that is, the papillary origen of the incident nerves, is, in structural elements, the same as the centers of the nervous system. In either are found cells nervous fibers and blood vessels. They differ in number, arrangement, and quantity, but not in chemical composition, nor in anatomical appearance.

Now the cells in the periphery receive the mediums outside of the body. The material world flows by the aids of light, air, odors, flavors, heat and solid objects, into these papillary cells. Nervous cells then, connect the outer world to the body through the agency of mediums.

The cerebrum, cerebellum, spinal marrow, and ganglions possess similar cells. And as the outer are played upon by a medium, the inner may be. The peripheral cells connect the body to the material outer world, while the central cells connect the body to the spiritual mental and vital world, to the world of substance, the soul.

The body as a whole, and each part are proof of a force suigeneris, that is, one having not a feature in common with caloric, gravitation, cohesion, chemical affinity, electricity, magnetism, light or any other known imponderable agents. The body never was the result of any one of these or their associated action. There is not a fact in the rich domain of anatomy and physiology, that will justify the philosopher in the conclusion that the body is the result or fruit of any or all of the inanimate forces of nature. But they all with alacrity come to the

aid of the vitalist in the rational conclusion that the physical organization of man is the handi-work of a great principle—known as life. Every perception, each act of consciousness, every feeling, every volition, each conception, every decision, each influence, every approbation and disapprobation, and each recollection, is a proof of a mind. Not only does each of these acts prove the existence of a mind, but each act is peculiar, and so peculiar as to require a distinct faculty to produce it. Each proves the existence of a mind and so do all many times, prove the same thing.

Again, each act proves the existance of a separate faculty for its production. For every effect must have a cause, and each of these effects are generically different. Besides, consciousness — the highest possible authority, testifies to the same thing.

Mind, then, embraces nine elements or faculties, seven of which are nominatives, are actors, producing and comprising the intellect. They are perception, consciousness, conception, judgment, reason, conscience and memory. One of which is royal—is regal, is chief—it presides over the others and gives to man his free agency. This is *will*, the great element of liberty when once properly awakened. And lastly, one of the nine is objective—is dependent wholly for its action upon its associates. This is feeling, sometimes termed heart. It may be in a figurative sense, so called. This gives to man his joy and his sorrow, his mirth and his grief, his misery and his ecstacy. From her all happiness flows, and from her all suffering springs.

And further, consciousness and reason show that the mind has an agent, an officer that renders the edicts of will and the causative commands of life efficient. This is performed by a medium which is here termed spirit, and constitutes the link which unites the soul to the body, which plays between them, and renders the former the efficient cause and supporter of the latter. Through this intermediate—internuncio or messenger—flow streams of life into the organization, and also streams of thought, feeling, and volition, into the expressive man. Thus we are enabled to note the fact of life, of intellect, of will, of feeling, and of spirit. All of which constitutes the soul of man.

R. E. Cable.

Covington. O.

For the Visitor.

THE LORD'S BATTLES.

"Only be thou valiant for me, and fight the Lord's battles." 1 Sam. 18 : 17.

Dear brethren and sisters, with greetings I meet you, and though I feel very much for war this morning, it is not, however, the kind of war implied in the words of the text, coming from the lips of Saul, when he offered to David his elder daughter Merab to wife, saying, "only fight the Lord's battles." But the Lord's battles, which the church of Christ, with every soldier of Jesus must fight, is the war I feel for this morning. If tyrants fight with carnal weapons, let them fight. They who fight with the carnal sword, shall persih by it. Christian soldiers must stand

aloof from it, and have no hand in it. But to fight the Lord's battles in the church, we must have something to do with that; we must not, we cannot be neutral in it. Paul was valiant in the fight, so must we be. The Lord's battle is not the garment rolled in blood, nor the work of human slaughter. These may be the devil's battles, or in the days of God'swrath may be permitted, or even ordered by him; but in this strife the servant of Jesus must not mingle. Our kingdom is not of this world; if it were, then should his servants fight with sword and spear; but ours is a spiritual kingdom, and the weapons of our warfare are not carnal, but spiritual. And our fight is the Lord's fight, and not our own. Let us rightly distinguish between the Lord's battles, and our own. Dear brethren and sisters, it is not our buisness to fight our own battles, not even in defense of life or character. If we be slandered and reviled, let the slanderer alone; he will gain notoriety by any attempt we make at self defense; let him alone, he belongs to the Devil, and in his kingdom fights for him. "Then Sanballat and Geshem sent unto me, saying, come, let us meet together in *some one* of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down; why should the work cease whilest I leave it, and come down to you." Neh. 6: 2, 3

Vengeance belongs to the Lord; he will settle his acoount; you can well afford to wait. You cannot fight the Lord's battles faithfully, without being a victim of slander. "Then they said come, and let us devise devices against Jeremiah, for the law shall not perish from the priest, nor council from the wise, nor the word from the prophet, come, and let us smite him with the tongue, and let us not heed to any of his words." Jer. 18: 18. Dear brethren and sister, thus it was in the prophet's time, and so it is yet. If any escape the smiting of the tongue, I much fear it is evidence that the law has perished, council ceased, and the word of the Lord passed from the prophet.

Fight the Lord's battles. Who are his enemies? what are they? Sin and error, principalities and powers of darkness of this world, spiritual wickedness in high places. "The carnal mind is enmity against God, and not subject to his law.

Fight the Lord's battles. What is the armour? and the weapons of the warfare? The armour for the head, *a helmet*, the hope of salvation. *For the heart*—the breastplate of righteousness, and shield of faith. For the loins, the girdle of truth. For the feet, the gospel of peace. Another weapon, is the sword of the spirit, which is the word of God.

Dear brethren and sisters, equipped with these, and well trained in the use of them, we are ready for the fight. Having on a new armour, some training is required. David could not fight the Goliah in Saul's armour; he had not proved them, he must use his accustomed stone and sling. During the rebellion, I often witnessed the drilling and training of the soldiers. I used to think, what use in this maneuvering, the forming of lines, hollow squares, charges, and thrusts &c. In time of battle, however, all had

its use. Christ's soldiers must also be trained for the fight. One peculiar drill is absolutely necessary to insure victory. *The posture is on the knees, in the closet, with doors shut.* The watchword is "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverence and supplication for all saints," Eph. 6: 18. Brethren and sisters, if you exercise much in this you have nothing to fear.

Fight the Lord's battles. "Should such a man as I flee?" Neh. 6: 11. Fight first the sin of your own soul; draw your double edged sword against your own lusts. Slay your anger, your hasty, and irritable disposition. Slay your envy, hatred, malice, and ill will. Smite your proud, tale-bearing, back-biting nature, a hard blow; chop off his head, and stamp under foot the be-headed carcass. Your sword having two edges, while you are smiting your own sins with the one edge, use the other against other men's sins; don't harm the person, but kill the sin. Attack that enemy wherever found. Whether in your house, parlor, dining room, or kitchen; on the farm, or in the harvest field. Sin is a sly enemy, search for him, he may hide himself in the wardrobe, or behind some picture hanging against your parlor wall. Look for him in the church, he may be hid among the people. And when the brethren and sisters are assembled together, he may ever sneak in among them. Job 2: 1. Be on the lookout for him, and when found, smite him with your sword; in your armour you will not be hurt. *Do not fear the smiting of the tongue,* neither wait for somebody to fight for you.

Fight the Lord's battles by his directions. Do not make the private trespass of your brother the subject for a public lecture, but approach him as your Captain bids you, and you will triumph. Smite with your sword a deadly blow at the first appearance of error, and do not be afraid to let people know what, and whom you mean. Sometimes there seems to be a good deal of smiting done, but for fear of being *smitten with the tongue*, the wound is healed with such words as the following: "I hope there are none of you such; neither did I say it because I thought you were such." Now brethren, this is no way to combat error, nor to slay sin. The Savior did not so compromise with sin, and sinners. He did not flatter those who "shut up the kingdom of heaven against men, or devoured widow's houses, or for a pretense made long prayers," &c. Matt. 23. He smote the sin, and hit the guilty ones. But say the brethren and sisters, it will never do to be so plain. Brethren why will it not do? why do you think so? Fighting is hard work, it is true, and may be attended with shedding of blood. Are you then afraid of being smitten with the tongue? Is this the reason you have hitherto so remarkably escaped it? Care not for it. Use well your weapon. But note: your weapon is the sword of the spirit, the word of God, and *not a maul or sledge.* You must not bruise with the maul of hard words, nor smash with unbecoming epithets, and rash sayings. But dip your sword in the blood of Christ, and bathe it in the out-gushings of your loving heart, and then its edge will be so sharp,

as to pierce even to the dividing asunder soul and spirit; joint and marrow, and will be a discerner of the thoughts and intents of the heart.

Fight the Lord's battles. Do not let your ministering brethren fight single handed. Present a well formed line to the enemy; guard well the weak points; hold yourselves well in hand, be ready as a reserve when your minister makes a charge on the enemy's lines, and creates a panic, rush forward, come up to the help of the Lord, sword in hand well drawn, and smite sin, and error, and the slain of the Lord will be seen.

Sisters, you too must help. You can do much for the Lord in this fight of sin and error, much of the moulding of society is with you. You may slay the sin in your brother or sister, or husband, as well as in the young with whom you associate. It is our daughters who are to be "corner stones, polished after the similitude of a palace," Ps. 144: 12. Adorn yourselves in modest apparel, with shamefacedness and sobriety, which becomes women professing godliness; with all subjection. Let your conversation be chaste, coupled with fear and a meek and quiet spirit. Be sure and have your head covered, because of the angels, *and you will be valiant in the fight.* Sing the 563 hymn.

D. P. Sayler.

Immortality of the Soul.

To Lizzie and Sidney Longenecker.

Dearly beloved sisters in Christ Jesus:—My reticence must not be taken as an index to abatement of interest in your welfare. I am confident that you require no elaborate demonstration to assure you that my protracted delay is not the result of causes that deaden the moral feelings, or blight the affections. You are aware that my correspondence is large, and that it frequently involves me in the discussion of themes which tax my mind severely, and hang like an incubus on my spirits. While I am often sitting under the Tree of Life, enjoying its invigorating shade and regaling my heart with its fruit, I am as often out on the open field, bearing the heat and burden of the day, doing battle with the enemies of the Lord.

It is long since I saw you, and since I promised to write. To look further than we can go, to purpose more than we undertake, and to undertake more than we accomplish, is characteristic of human nature. When I contemplate the daring presumption and mawkish puerility of those who ransack nature and rip the Bible to denude man of his immortality, I am as much surprised as I would be if I were to see a person attempting to kick out of his path all the fragments of stone he meets with, to prove that there are no rocks in the bowels of the earth. No man hath seen God at any time, but the apostle Paul says that "the invisible things of him from the creation of the world or clearly seen, being understood by the things that are made, even his Eternal power and Godhead: so that they are without excuse." Rom. 1: 20.

By such inductive reasoning the immortality of the soul rests on grounds that are fundamental in

any legitimate arguments advanced in proof of the Divine existence. They stand or fall together. Delaying the fulfillment of my promise to write to you long beyond my original intention, suggests the incompleteness of life, and this leads logically to the essential eternity of our being as a drop of dew proves, inferentially, the existence of the ocean. Every life extends its plans beyond its limits, thus antedating, all unconsciously, a period of existence to which the aspirations as truly point, as goodness reaches after God. That eternity will be a duration of misery to many, is not a feature in God's purpose, but this invalidates not the fact of endless *existence* outside that domain of being which the scriptures designate as "Eternal Life." Man was made by God, and for God, and the abuse of his free agency can no more effect the bare fact of existence, as it can in the case of an earthly father disinheriting his child for disobedience. Moses, standing on Pisgah's top and looking over the longed-for land of promise, might as reasonably have doubted the evidence of his senses, as the soul, with its schemes and aspirations coasting beyond the boundaries of time, to doubt its ever-future. If annihilation comes not upon sin when freshly incurred, and leaves the intelligence committing it vigorous and mighty in evil after the lapse of many millenniums, as in the case of the fallen angels, the only possible way to blast the soul into non-existence would be by an arbitrary act of Jehovah, which is a supposition as wicked as it is weak. If annihilation is an *infliction*, by direct punishment from God, then the soul ceases to exist, not because it is essentially limited in its existence by virtue of its constitution, but because its Author arbitrarily deprives it of its birthright.

This fragmentary human life ever teaches the sinner that he is to live forever, and thus furnishes one of the most solemn motives to holiness, while it inspires the saint with ravishing foretokens of that "fullness of joy" which is the redeemed character of immortality, and which complements what is here shadowy and "in part." In the world to come every thing unfolds to perfection *in kind*, whether of "life unto life," or of "death unto death," and these two terms are nowhere in the Bible used in their absolute sense in reference to the soul. God is Eternal Life, and this life he gives to believers through His Son, and yet there remains an infinite range of being between the loftiest redeemed saint and God. Death is the condition of alienation from Eternal Life *as it is in God*, and will, in the world to come, be Eternal Death, and yet will be as far from *absolute* death, or annihilation, as the restoration of the saints will be from absolute Life. To take this essential element out of the souls constitution, is to place it in a condition that requires REORGANIZATION BEFORE CONVICTION OF SIN IS POSSIBLE.

All this time, while my promise was unredeemed, and you were waiting its fulfillment, we have been building up character for Eternity, throwing off, I trust, some of the carnal elements that cleave to the best of us, and raising into fairer spiritual proportions, and taking on more of the lineaments

of Jesus and the beauty of holiness. Some things we may wish we might undo, but as that is impossible, the errors of the past may aid us to greater vigilance and circumspection in the future. It would be hard indeed if we were not allowed to gather wisdom from our mistakes, and prize light and serenity more highly after a tempest is blown over. The greater the improvement in our telescopic glass, the more clearly and minutely the two aspects of the heavenly bodies appear, and the more intimate our acquaintance with the Reflector of the Divine pefections, the more clearly come to view the wide disparity between us and our immaculate Exemplar. In conversion, when struggling in the pangs of the new birth, we learn the true character of sin as a state of enmity against God, and learn also the true character of God as a "coming fire" to all antagonistic life, and a gracious Father to all who come to him through Christ Jesus; but it is in the *developement* of restored character that we are led fully into the consciousness of the "exceeding sinfulness of sin." As our spirituality deepens, and the whole do main of our interior being opens to the leavening power of Truth, the remains of sin become more repulsive and hateful, and our Divinely-quickened sensibilities are more painfully rasped by its close proximity. We know not what an irksome drag a single infirmity may prove, until the soul essays to unfold its wings and put forth all its energies in "pressing towards the mark, for the prize of the high calling of God in Christ Jesus." Habits, whether of the physical or mental organism, which to our earlier consciousness appears in accordance with our new life, or at least not incompatible with it, begin to assume other aspects as we ascend nearer the Fountain of Light, and at last become so odious and galling, that the mind can find no peace the heart no rest, until we deal with them as we did with all known sin when we covnanted with God for Eternal Life on the terms of holiness and uncompromising hostility to all forms of evil. A ribbon, or a flower, or any superfluous article of dress, which may doubtless wear awhile without misgiving or internal remonstrance, will, as the soul advances in the knowledge of Christ, begin to goad and burn, shutting out the light of peace, imprisoning the pilgrim in "Doubting Castle," until the key of faith is disentangled from every thing that can hinder its free use. The life of the righteous is like "the light that shineth more and more unto the perfect day," and this leads us deeper into our own nature no less than into the nature of God. If duly conscious of the Divine presence, and of the sin which his presence reveals, humility will be one of our most prominent characteristics. It will be our purpose to turn every act and word into appropriate homage to him who claims our all. To decorate the body for ornament's sake, or to win applause, will appear to such a soul as no less than desecrating the temple of the Holy Ghost. In illumination of the Spirit every place will be holy where a saint may go, every act will assume an aspect of sacrifice, and every improper use of God's gifts, whether objective or subjective, will

confront the conscience as the pollution of holy things. No faculty, no affection, no sacrifice, no influence, no energy of body or soul, will we withhold from him who died for us, if his death has become in us "the power of God unto salvation." As the sun of Righteousness rises, lighting up new tracts of soul, giving clearer views of the Divine Mind in relation to our personal obligations, we must be ever ready to say, as at the first, "not my will, but thine be done."

If you were to meet God in judgment on the day you read this letter, are you conscious of aught that would be likely to confront you with an appalling aspect? Are there any habits of thought or channels of feeling that you would wish reversed before you die? Are there any expressions of life or courses of conduct that you would condemn on your death-pillow? I put not these questions to insinuate that I am aware of any particulars in your deportment that needs correction, but solely for the purpose of impressing the awful solemnity of baring our whole life, in its most secret processes, to the gaze of Omniscience in the day of retribution, and of having every act weighed, and every motive sifted and divulged before a congregated world, and "an innumerable company of angels." We must all appear before the judgment-seat of Christ, and be subjected to a searching scrutiny of our whole career, from the earliest dawn of responsibility till we sink helpless into the chill embrace of "the last enemy." Nothing can be more solemn than our relations to God and Eternity, and nothing more absolutely demands serious and constant thought than preparation for the account we must render at the Tribunal of the Eternal Sovereign, so "that we may have boldness in the day of judgment." Paul said, "examine yourselves, whether ye be in the faith," by which injunction he suggests the great danger of self-deception, and the necessity of perpetual watchfulness coupled with prayer. When the scales of eternal equity are to define our true states, multitudes may be found too light who here entertained high hopes of sharing the felicity of the saints in glory. Of the ten vigins who awaited the Bridegroom, five were foolish, and applied for admission after the door was irrevocably locked. This world is the theatre of Satanic operations, and is so befouled with infernal venom and filth, that we must have our minds ever concentrated on the one idea of purity, and our eyes fixed on Jesus and the living way he has consecrated for us, or we will be sure to receive a stain. Christ has arrayed us in linen pure and white, woven in the loom of atonement, amid the utmost rigors of Divine Justice, and to keep such a garment unsullied is possible only by walking with fear and trembling in the footsteps of the Immaculate. He was without sin inherently, as a necessity of his mysterious, complex personality, and did of course not express what was not in him; but the constituents of his human nature were similar to ours, and but for his essential Divinity, he would have succumbed to temptation, and found his eternal sphere on a level with those who "kept not their first estate." On one side he was absolutely, inherently invul-

nerable, and this upheld and shielded his *man*hood when assailed by the prince of darkness. Herein lies the availability of his sympathy. Had his suffering and trial in temptation not been real, they would no more have qualified him for his fraternal relation to us, and his High Priestly Office, than a deaf man can hear, or a blind man see. We might as well seek for sympathy with the "scape-goat" in the wilderness, as with a Savior whose humanity is fictitious. And had not Christ been divine, temptation would have been not only real but successful, rendering his sympathy as futile as in the other case it had been impossible. If our life be hid with Christ in God, Satan meets us not alone when he lays his snares and baits us with his wiles. When we are weak, sinking ourselves as mere sediment in the double constitution of life, then are we strong, for this makes room for Christ, so that we may say with the apostle, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2: 20.

To have "a form of godliness" is fashionable at the present day, and it is by no means impossible to have the right form, while it is filled with our own life. Christ had a body as we have, and had it been pervaded by only a human soul, it had been no fit organ to represent God to us, or satisfy God for us. Nothing raised Christ above the plane of mere humanity but his exhibition of supernatural powers. Without the human, in all respects indentical with ours as to its essential elements, he could not have come near enough to effect reconciliation between the offended Infinite and the offending finite. And with the human only, however endowed with Divine *influences*, he would have utterly perished in his stupendous undertaking. His work was, in the deepest and most absolute sense, divine, but it had to be unfolded and consummated through human moulds and under the limitations of the finite. Simply by looking at him no one could discern his Deity: he was so truly human. By listening to his words, and noting his wonderful works, his supernatural capabilities were equally manifest. Whatever of infirmity the hereditary laws wove into his human moral constitution, had to be utterly consumed before "his Eternal Power and Godhead" could flame out of the bitter ashes of Calvary. No such light could have shown through his humanity, had self dimmed the mirror of his soul. He was transparent because the dregs of sin were cast down through the power and fullness of the Godhead, which dwelt in him bodily. But for self, that horrid monster sectarianism had never been born To the same paternity must we refer the many intestine difficulties that have from time to time disfigured the features of the Lamb's Wife. But for self there would be no present scheming to effect radical ecclesiastical changes under pretense of re establishing the primary order of Church government. The pure, devoted, loving, self denying Spirit of Jesus, vaunteth not itself, is not easily provoked, and is far from creating schisms in the body when conflict of opinion prevails on points and

in emergencies whose adjustments depends on the conference and counsel of the entire church. Oh what lights we would be if our proud, carnal self did not occupy such a position of eminence and control. Our reputation is so dear to us, and a rebutting of our highest wisdom and most matured plans so painful, that rather than bear reproach, we follow Christ afar off, ready, too often, either to be frightened into the most revolting misdemeanors by the veriest trifles, or imprudently undermine the bulwarks of Zion by aiming at discord and division.

The more I search the Scriptures, and labor to compass the true idea of Christianity, the stronger grows my conviction that in many things not a few of God's ministers have not the heart fully to preach and fitly to represent Christ. One takes his experience for his guide, and must preach that or nothing, and another groans in anticipation of the offence of the cross if preached in its simplicity.

The charge of bigotry, norrow-mindedness, and ritualism, are terrible words, and when applied to us on account of our adherence to the plain, positive teachings of the Holy Ghost, it is apt to torture the carnal within us as a red hot iron does the flesh, and rather than tolerate such a gulf between us and our friends and neighbors who are not of Christ, and those who worship God after the traditions of men, many of us venture to fix the gulf between us and God. When we sit to our tables, or bow around the family altar, having those in our company whom we exclude from the Lord's table on account of false doctrine and wrong practice, how often do we falsify our professed principles, and more than countervail the cardinal tenets of our faith by calling upon such to pray. When members of other denominations apply for admission, and the question of rebaptism comes up, how sadly are the first principles of the gospel discounted by many, rather than be thought uncharitable by some who have as many baptisms as notions, and, logically, as many Gods as baptisms. Whenever any thing is done, having for its leading object the good opinion of the world, to that extent do we put Christ to an open shame. You must not for a moment suppose that in using the second person in my writings so pointedly when treating of unpleasant truths, that I am excluding myself. It is sad enough that we are so slow to learn that every thing must be done unto God, and that holiness debars from every thing that cannot be turned into both prayer and praise. To be couching down between two burdens, like Issachar, is one of the greatest hindrances to the development of individual life in the Godward direction, and to the advancement of Christ's cause in general.

C. H. Balsbaugh.

For the Visitor.

GOSPEL FAITH.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

The above verse comprehends the entire plan of salvation, and is one of those general statements that contain much in few words.

The distinguishing mark between the various religious denominations now existing, is, their placing particular prominence on some of the doctrines of Christianity, to the almost exclusion of others.

For instance, some give great prominence to faith, some to repentance, some to immersion, and others to works, &c.

All the above doctrines are right in their place, and we do not think that any of those doctrines separately, should receive prominence by any religious body to the detriment of other doctrines which (in their judgment) might seem of less value. To give each doctrine its proper weight in its proper place, may require considerable spiritual enlightenment, but this gives wholesome exercise to the mind and leads us to obey the apostle Peter's instructions, "To add to our faith virtue, and to virtue, knowledge, and to knowledge, temperance, &c.," thereby strengthening all the Christian graces, and making us wise unto salvation.

There is no doubt but faith is one of the leading features of Christianity. It precedes or should precede all our actions. Some of the doctrines of Christ receive their fulfilment (or nearly so) at once; such as repentance, and baptism, but it is not so with faith. When we repent and turn to God, faith is there and precedes our actions. When we are immersed, faith is there and precedes it. When we wash the saint's feet and salute one another with an holy kiss, faith is there and precedes them. When we eat the Lord's supper and break the bread of communion, faith is there likewise. All our intercourse with the world to be acceptable unto the Lord, must be preceded and governed by faith. In fact, our whole life is one of faith. But when we say faith, we do not mean a simple belief, or assertion, but we mean faith backed up by works that correspond with the teachings of the Gospel. Faith, by itself, is a *dead letter*. "The faith once delivered to the saints" is lively, active, energetic, persevering, and receives additional strength all along through life by being carried out by works.

Faith, by itself, is simply conviction, or belief of the mind, in reference to some quality or property not yet fully ascertained, or something in the future likely to come to pass, or the accomplishing of some project, that seems or may seem under some aspects somewhat doubtful. But the faith of the gospel, not only believes in accomplishing and obtaining that, that is yet in the future, but extends its belief into action. Faith, is no less faith after being acted upon, than it was before, but it is more so. Faith without being acted upon, does not come within reach of the faith of the gospel. For instance, a number of persons are shipwrecked and cast upon a lonely island. Their condition becomes known by their fellow-citizens on shore. They believe their suffering countrymen might be saved, but if they continue believing without acting, their simple belief will avail nothing, but by extending their belief into action and procuring a suitable boat, a skillful pilot, and applying the oars they can rescue their unfortunate countrymen. Just so with the faith of the gospel.

Some people, even ministers of

the gospel, seem to have a very vague idea of faith. They talk about it, and preach about it, and seem anxious that the minds of their hearers should be thoroughly impregnated with faith, but to carry out the faith of their minds through visible action of the body is not so particularly required by them. We think the body should be as thoroughly impregnated with faith as the mind. The mind first, then pass from the mind, by action, to the body. The ratio of faith previously existing in the mind is not diminished by being acted upon but is increased and strengthened for further duties.

We think we will not be rewarded in eternity, so much from a greater or less degree of faith, existing in the mind, as from actions of the body stimulated by faith, as the following scripture abundantly testify: "Blessed are the dead that die in the Lord, from henceforth saith the Spirit, they shall rest from their *labors*, and their *works* do follow them." Rev. 14: 13 "Who will render to every man according to his deeds." Rom. 2: 6.

So then to be justified by faith we must have such works that will correspond with the teachings of the gospel. Faith and works must co-operate, but never conflict with each other, but by co-operating with each other we can in the language of the text, be justified and have peace with God through our Lord Jesus Christ.

J. S. M.

Knobnoster, Mo.

"Show me thy faith without thy works and I will show thee my faith by my works."

For the Visitor.

To All Whom It May Concern.

[CONTINUED.]

In my former article I asserted that "the man need not boast of his being the head of the family, for there are great and momentous duties required of him," but the duties of the wife, upon which the present article will treat, are no less momentous. The creation of woman was a great and glorious blessing to man, and, like all of the creation, "it was very good," and ever since the Fall, "she has been the sweetener of his solitude, and the partner of his joys and cares." And although the duties of the wife were not so plainly taught in the law and the prophets, yet the faithful, or holy women are held forth by the apostle Peter as worthy of examples to wives under the Gospel. "A prudent wife is from the Lord," and she may be said to be "the glory of man." We learn from Proverbs how valuable a prudent and virtuous wife is to man, and further, we learn also how dangerous and miserable a contentious and foolish wife is to a man. Now we will try to present you a few plain gospel precepts which you are commanded to observe, if you will be a true Christian, "Teach the young women to be sober," that is, be grave, serious, and temperate in all your habits. Further, "teach them to love their husbands, to love their children." Young Christian women this is a command to you all. But here are some more things, you are *"to be discreet, chaste, keepers at home, good, obedient to your own husbands, that the word of God be not blasphemed.."* The italicising is ours, for we want you to observe it,

for it goes hard with a true Christian to see the word of God blasphemed, it grieves him sorely.

Read 1st Peter 3: 1—8, and Eph. 5: 22—24., and forget not to study well 1 Cor. 11: 1—16. Keep "power" on your heads, that is, a covering, as a sign that you are under the power of your husbands, or as the A. B. U., version has it, "have authority on your heads, because of the angels."

NOAH LONGANECKER.

North Industry, O.

Selected for the Gospel Visitor.

THE SURE GUIDE.

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 105. Ye do well that ye take heed, as unto a light that shineth in a dark place. 2 Peter 1: 19.

An honest traveler having, on his way home, to pass through a lonely forest, loses his way. Bewildered, he knows not which way to turn. Now he goes forward; now backward. Then, after wandering about for some time, finds himself where he first starts from. He is discouraged; he listens, hoping to catch from the whispering winds some tidings of companionship or safety. 'Tis all in vain. Thick mists now gather beneath the leafy canopy. The shadows of evening prevail, and night wraps the earth in her mantle of pitchy darkness. He gropes his way with fear and trembling; he becomes exhausted; hopeless and overcome, at last he sinks on the wet ground. For a while he muses. A thought strikes him—he will pray. He lifts up his hands in prayer, and as they fall again at his side, he feels a something. Behold! it is a compass. Now he strikes a light, and looks with intense interest on his new found guide. Hope now swells his bosom; he will again see his beloved home. Doubt and fear are thrown to the winds, and he springs up to pursue his journey.

As he moves forward with a light in one hand and compass in the other, several persons attracted by the light, rush toward him and proffer their assistance. One pointing out an opening to the left, roomy and level withal, with many fair speeches and much earnestness, presses him to take it. Another pointing to the right, in a very confident manner, urges him to take that. It is smoother and less obstructed than the way ahead. The traveler, honest in his purpose of finding home, and relying upon his compass, rejects all their offers of advice. He trims his lamp afresh, looks again at his guide, and following implicitly the way it directs, he gets out of the wood and arrives home in peace.

The lonely forest denotes this present world. The traveler, man; home, happiness; the compass, the Holy Bible; the light, the Holy Spirit; the false guides, those deceitful directors and false doctrines that abound in the world. The world, apart from the sacred light and holy influences of heaven, is dark, cheerless, and impenetrable. Through sin the darkness of ignorance and the shadow of death prevail. "Darkness has covered the earth, and gross darkness the minds of the people."

Everywhere snares and pitfalls abound; dangers, pain, and death. With the desire of happiness strongly implanted in his bosom, man wanders in the midst of misery and uncertainty. What he is, what he must do, whither he is going, he can not tell. What is life? What is death? He knows not. He tastes of life with bitterness; he approaches death with horror. If there

is a God, what is his character? how shall he worship him? If there be a state after death, what is its nature? where is the place of its abode? In this state of distressing anxiety, he wanders on, pathless, guideless, lightless, hopeless—he is lost! In the anguish of his soul, he exclaims, "Who will show me any good?" "God, forever blessed," hears his prayer. He has been tenderly watching him while in trackless mazes lost, and in his providence presents him with a Bible. He opens it—he reads it. Wonderful Book! It tells him all about the darkness: of what it is made, and how it came to overspread the earth. It tells, too, of a sun, a glorious sun, that can disperse the gloom; who he is, and how he becomes the light of the world. It points out to him more distinctly than he ever saw, the snares, and pitfalls, and the way to escape them. Wherefore pain, and how to endure it. Why the desire of happiness is implanted in the human breast, and how it may be gratified. It makes known to him what he is, what he ought to do, where he is going, and what he may become. It tells him of life, and how to enjoy it; of death, and how to strip it of its terrors.

It reveals to him a God, tremendous in power, glorious in holiness, accurate in justice, infinite in love, the Almighty Maker and Ruler of the Universe. It prescribes the way in which he would be worshipped, through "Jesus Christ the Righteous." The sacrifices he would accept, "a broken and a contrite heart;" this is more acceptable to him than

> "Arabia sacrificed,
> And all her spicy mountains in a flame."

The Bible recalls to him Futurity. It raises the curtain of the hidden world. Here he beholds the tormenting flame, the parched tongue, the useless prayer; there, the glory of Paradise, the bliss of heaven, the song of praise. It becomes to him just what he needs. He has found a way, a guide, a light to happiness. Still he understands its mighty truths but imperfectly, yet he reads on; scales fall from his eyes; he beholds men as trees walking. But the consolations of hope are his; he has found God; he seeks for wisdom at its fount—for light at its source. "Open my eyes," he prays, "that I may behold the wonders of thy Law." Light celestial shines upon the sacred page; he reads and understands enough for knowledge, enough for duty, and enough for happiness. As soon as the honest inquirer after truth has discovered the right path, he begins to walk in it, and lets his light shine, numerous false guides appear and proffer their services. While he was stumbling along in darkness and in ignorance, the devil gave no concern about him. Now he is very much interested in his welfare. He sends his servants to put the poor man right. One of these endeavors to dissuade him from using the Bible; for, says he, "it is full of mystery; it is impossible to understand it. I, for one, will never believe what I can not understand. Follow reason; that is the sure guide." "Indeed, friend," replies the enlightened man, "it was by following reason that I was lead into the possession of the Bible, and my Bible has lead me to God. I acknowledge it is mysterious, wonderfully so; yet it has lead me right hitherto, and I am determined to follow it. The nature of its secret influence over my soul I cannot tell. The nature of the power by which it guides aright, under all circumstances of life I know not. Neither does the mariner understand the power by which the compass oper-

artes so beneficially under all circumstances—of storm and calm, light and darkness, heat and cold. It is ever a sure guide. He believes in it; he follows it. Were the sailor no more to weigh anchor and spread the flowing sail, until he understands the mysteries of the compass, verily he would have to learn another trade; for ships would rot in harbor, commerce would cease, and intercourse between nations come to an end. And what is worthy of remark, the common sailor boy understands just as much of the practical use of the compass as the captain; cease, then, to persuade me further. The Bible is my compass, my sure guide; I will follow it."

Other false directors of different names, but all of them having the same end in view, viz.: to make him distrust his guide, and turn him out of the way, offer to him their services; some press the matter one way and some another. His reply to all is, "Wherewithal shall a young man cleanse his way, but by taking heed thereto according to thy word." Thus he believes in it practically, follows its directions implicitly, and it guides him safely by every slough of despond, over every mountain of difficulty, through every strait of distress, and every storm of tribulation, and conducts him at last in triumph to the home of the blessed.

Take from the world the Bible, and you have taken the moral chart by which alone its population can be guided. Ignorant of the nature of God, and only guessing at their own immortality, the tens of thousands would be as mariners, tossed on a wide ocean, without a pole star and without a compass. The blue lights of the storm-fiend would burn ever in the shrouds; and when the tornado of death rushed across the waters, there would be heard nothing but the shriek of the terrified, and the groan of the despairing It were to mantle the earth with a more than Egyptian darkness; it were to dry up the fountains of human happiness; it were to take the tides from our waters and leave them stagnant, and the stars from our heavens and leave them in sackcloth, and the verdure from our valleys and leave them in barrenness; it were to make the present all recklessness, and the future all hopelessness; the maniac's revelry, and then the fiends imprisonment; if you could annihilate the precious volume which tells us of God and of Christ, and unveils immortality, and instructs in duty, and woos to glory. Such is the Bible. Prize it, as ye are immortal beings, for it guides to the New Jerusalem. Prize it as ye are intellectual beings, "for it giveth light to the simple."

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For the Visitor.

A Sabbath School Address.

(The following essay was read to an audience comprised of Sabbath School scholars, teachers and parents, and forwarded by a correspondent for publication in the Visitor. J Q.)

The light of another Sabbath day has retreated before the advancing shades of night, and while all nature but human, has been sinking to repose, many were seen pressing with eager feet their way thitherward, as if nature's time for rest were the most proper time for man to awaken to action.

Could our eyes have beheld this entire assembly this morning when the bells were calling us to join the ranks of the Sabbath School Army several hours after nature had thrown off her

mantle of darkness, and awakened from her sweet repose, how many who are here to-night, in all the activity and vigor of youth, the strength and energy of man and womanhood, and the experience and wisdom of old age, might have been seen, locked in the arms of unnatutal sleep, or half awake, vainly endeavoring to hush the still small voice that whispered, "Go thou into the vineyard and labor, and thinking, perhaps, that their duties during the week had been so arduous, and their only time for rest the Sabbath, therefore they were justifiable in remaining at home, instead of attending the Sunday School.

How many of those persons are here to-night, perhaps merely through idle curiosity, to listen to our Sabbath School songs, which we came here to sing, expressly that we might charm them into the work! That God will make us the humble instruments to produce this charm, is my earnest prayer.

If you are not willing to do more, will you not, at least, swell our songs, and while we will be encouraged, your own hearts will be warmed and interested in the good work, which *so nearly* concerns, not only the temporal, spiritual and eternal welfare of your children, brothers, sisters and friends, but *your own*, for as certainly as you do not make an effort to save others, so surely will you be lost yourself, for God in his infinite wisdom and goodness, has so arranged it, that we cannot work out our own salvation without endeavoring to save others.

Perhaps there are parents here who rejoice in the glorious cause of the Sabbath Scool, and urge their children to attend, who seldom, if ever, attend themselves nor make any effort to know what manner of persons are instructing their children, or what principles are being instilled. If any such there be, to them I wish to address a few words.

Is it possible that you esteem the spiritual welfare of your children of so little importance, that it is unnecessary to even visit the school that you may know who are instructing them, and whether the instruction is of such a nature that it will lead them in the way of all truth?

It is a lamentable fact that there are persons engaged in Sabbath School teaching, (I hope we have none here,) who serve, not from an earnest desire to win souls to Christ, but reluctantly, not wishing to seem disobliging, others from a sense of duty, while some are gay, irreligious young people, unfit to be intrusted with the care of immortal souls. Is is not important then that you attend to counteract evil, if need be, and encourage the good, for, *remember*, the *lightest* wave of influence extends, and widens to the eternal shore. If duty compels you to be absent, will you not at least offer a prayer in behalf of our schools, that they may redound to the honor and glory of God, and the upbuilding of His kingdom.

I have already referred to Sabbath School teachers, and now *of* them and *to* them I wish to speak. It has been said that "Sabbath School teaching is to the children what the preaching of the gospel is to adults." The work for teachers to perform is second in importance to that of the ministry only in one respect, it is not so extensive. They are truly embassadors from the King of kings to a few of his rebellious subjects, and it is their mission to instruct them concerning His laws which they have violated, and to induce them to accept the salvation which God, in his amazing love for them, purchased by the death of His only

and dearly beloved Son, to save them from the terrible punishment justice demands, "to pluck them as brands from the burning," and so prepare them to enjoy felicities of which human eyes, in all their gazing, have never seen, earthly ears, with all their hearing have never heard, finite minds, with all their imagining have never formed any adequate conceptions.

Is our work then unimportant? Could we ask for a more exalted position, a more delightful field for labor, or better pay? The promise is,—Teachers shall shine as the brightness of the firmament, and they that lead many to righteousness, as the stars, for ever and ever.

To be successful in leading many to righteousness, it is necessary that *we* ourselves drink *deep* of the fountain, that we have our own hearts *filled* with Christian love, and here the question arises, "How am I to have my heart filled? It is said that those who visit Niagara, or the White Mountains for the first time, and hurriedly, are often disappointed, but on again visiting them, and leisurely gazing and contemplating the scene, seems entirely changed. By long looking new views of grandeur and beauty appear which would remain unnoticed by a careless observer

Likewise, long looking at the Savior reveals beauties unseen by casual glances. Who that have been in the habit of contemplating the goodness of God, and His wonderful works have not gone from such musings with hearts swelling with admiration and love, and with such an awakened view of their mission, and of the infinite value of souls that they must speak and proclaim His goodness to the children of men. It is impossible to teach properly, and successfully, without much communion with Him whose Spirit giveth life, thought, and utterance. A person, eminent for his success in winning souls to Christ, once said, "I am consumed *daily* with a desire to save souls." So should we be consumed daily, hourly, with the desire to see all of our scholars converted. Their souls should press upon our hearts, and be the burden of our prayers, not only in the Sabbath School, but out of it, nor should we be contented to have them converted some time in the future, after they have sown a plentiful supply of wild oats, for "now is the accepted time." Why not labor for and expect *immediate* spiritual results. It is written, "The Lord is more willing to give than we are to ask." Is it possible that we do not see the fruits of our labor because we do not ask to see it? O let us come *boldly* to the throne of grace, and ask and receive, that not *our* joy alone, but that of *many* may be full. But should the bread we have cast upon the waters not return immediately, let us not be weary in well doing, though our work does seem vain, for we have the promise, that those who labor for the Lord shall not fail of their reward.

"Let us never grow weary doing well,
Though in time we reap no reward,
For eternity will tell, yes, eternity will tell,
What a blessing rests on those who serve the Lord."

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not what shall prosper, whether this or that, or whether both shall be alike fruitful." Such is the promise;—ours but to labor, and leave the result with Him who noteth even the fall of a sparrow.

Teachers of week day schools are compelled to teach from imperfect text books, while the Sunday School teacher has a text book written under the guidance of Perfection Himself, one

which infidel sages and philosophers have tried for centuries in vain to refute. But there is great danger that we will be content with a superficial knowledge of its glorious truths, and in none others, unless it be ministers, is wilful ignorance *so unpardonable* as in the Sabbath School teacher. Earnest, loving teachers, whose souls are in the work of instruction, will apply their own hearts to understanding,—will seek for it as for silver and search for her as for hidden treasures, and thus find the knowledge, without which it will be in vain for them to attempt to "guide the erring, wandering feet into the pastures vernal."

David, the sweet singer of Israel, had two ways of studying the Bible. Those were by meditation and prayer. Sir Isaac Newton attributed his success to his habit of thinking *patiently*. He once said, "I always keep a subject before me, and it gradually opens." Would we bestow like thought, in connection with earnest prayer for light to shine upon the pages of divine truth, and upon our hearts, while preparing our lessons, then we would be enabled to speak words, that would be as apples of gold in pictures of silver.

There is a work for each to do in this field of labor. None so high or low, so rich or poor, so weak or strong, that they cannot cast a mite into the treasury. None should pray to be excused.

"If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley,
While the multitudes go by,
You can chant in happy measures
As they slowly pass along.
Though they may forget the singer,
They will not forget the song."

We are all commanded to do with our might whatsoever our hands find to do, as there is no work, or device, or knowledge in the grave to which we are swiftly repairing.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and *to wait*."

E.

TWO GREAT MORAL LEVERS.

The pulpit is one—the press is the other. These act directly to raise or depress the general standard of morality, and give force to social and religious life. Should the pulpit lose its power there is no guarantee for the existence of truth; and if the press become extensively corrupt, there will be, almost of necessity, a prostration of public morals.

They who have the control of social and business life, usually attend, at least once on the Sabbath, some church, and give more or less heed to what is said from the pulpit. These Sabbath teachings have their influence upon them. Never may the day come when the pulpit shall cease to exert its legitimate sway over the intellect and heart of the people.

But the *press* is not less powerful than the pulput in molding ideas, in inculcating principles, and in giving form and shape to the sentiments of the age. All classes read, though all do not go to church. Newspapers of every description, from the penny sheet to the illustrated folio, are scattered about like autumn leaves; and are read either for news, or for excitement, or sometimes, alas, as food for a depraved appetite. Ten thousand presses, with ceaseless clangor, are throwing off, day and night, reading matter for the million, which is to raise or depress the intellect, to purify or pollute the moral sentiment. The newsboy waits for his

load, and seizing it, rushes, with assumed earnestness, crying from stentorian lungs the latest sensation and the last murder. The paper stalls are supplied, and the offensive cuts are exhibited, sometimes stealthily, but oftener with shameless and defiant openness. The paper is laid on the breakfast-table—is read in the cars; and even the common laborer cannot begin his day's work until he has seen the news. His pipe and his paper seem more important to him than his daily meal.

Some of these papers are filled with sensational stories, which minister to a taste for horrors and bloody scenes, so natural and uncultivated, and especially to corrupt minds. How can we account for the seductions, the suicides, the deliberate murders, which have multiplied at such a fearful rate, but by a reference in part, and perhaps principally, to a corrupt press.

Books, as well as newspapers and pamphlets, are pouring in a perpetual stream upon us—some good and some bad, some to establish right principles and some to undermine them, and plant instead, the seeds of error. It is an open field, and whatever will take—that is, will sell and be read, is sure to put in its claim upon the public attention. Eulogists are ready, for pay, to trumpet it; and even some publishers are not very particular as to what a book or paper contains provided successive editions are called for.

Such being the influence of the press, it becomes a question of vital significance. What can be done to check its bad and to foster its good influence? Censorship, in this country, is out of the question. The press is and must be free. So long as it breaks no civil law it must be allowed to publish what the people will read. There are, as we think, but two correctives. They are these: First, to create a moral sentiment among the people, which will turn with disgust from the usual style of these books and papers which cater to the lower and beastly propensities. This must be done under God, by the self-denying labors of Christians, carrying the Gospel to the homes of the people. Second, make the press speak for religion and morality, under aspects which will attract and interest the reader, with as much pith and power as are now enlisted in the cause of bad morals and corrupt practice. Writers of good books and editors of good papers, have not, as yet, preached the point we have in view. Religion must be arrayed, not gaudily—not in meritricious garb, but in the robe angelic; so as to force men to look upon her. She must speak in tones simple and touching, so as to reach the sensibilities. We must illustrate. The pictorial must go with the printed page. Without losing one element of truth, she must win her way to the eye, and ear, and conscience; so that men will recognize her voice and aspect as divine.

True, the struggle is in some respects unequal. Mankind are depraved. They love the bad and disrelish the good. Knowing this, and with an eye to gain, books and papers are prepared to meet this depraved taste. They go as far as they dare in pampering it; whilst virtuous and truthful authors and writers find favor with but a small class comparatively. Nevertheless they labor not alone—nor in vain. God, and truth, and conscience, are on their side. The press is *ours* for *good*, as well as theirs for evil. This great lever we must not give up, even though the combined powers of evil would wrench it from us. Through it as a medium, under God, we may convince men that Christ is stronger than Satan; that

truth is better than error, and that our religion derives its origin and authortiy from God.—*The Christian at Work.*

Trine Immersion In New York.

The Rector of Christ (Episcopal) Church in the city of New York, baptized his child lately, and the ceremony is thus described by a paper of that city:

"The spectacle presented on the altar was beautiful and animated, the chancel being brilliantly illuminated with pyramidial tapers. Soon after the hour appointed, the doors of the sacristy were rolled back, and a clerical procession marched with slow pace, bowed heads, and the prayerful union of the hands to the Baptismal Font in the following order:

Acolyte, with soutan and surplus, carrying a lighted taper to be used in baptism.
Assistants at the altar in surplices.
The Rector, Rev. Dr. Ewer.
The Assistant Priest, Rev. Mr. Brown.
Sponsors of the Infant.
The mother, with the child, and her feminine friends.

The procession formed a semicircle around the font, and Dr. Ewer began the ceremony by taking the taper from the post acolyte and dipping it in holy water or the baptistry thrice, in the name of the Blessed Trinity, thus consecrating it for the sponsorial uses to which it was to be applied. It may not be out of place to say here, that this, with the exception of the submerging of the candle, is one of the features of Catholic baptism. A woman then gave the infant, which was wrapped in a white blanket, to Dr. Ewer, who *immersed* it three times in the font—each time repeating the invocation:

"† In the name of the Father, †and of the Son, †and of the Holy Ghost—Amen."

The Rector, during this ceremony, made the sign of the Cross, in the Episcopal form. A son of Dr. Ewer held the baptismal taper as sponsor, and the Rev. Mr. Brown was its godfather. The remainder of the service included the interrogatories, the charge and the collects of Episcopal baptismal form. After the immersion a beautiful white robe was placed over the child, and the services ended. The procession returned to the vestry, the Rev. Mr. Brown bearing the infant in his arms."

The New York *Independent* also notices the ceremony, and from its notice we take the following:

"Dr. Ewer, of "Protestantism a Failure" notoriety, baptized his child in his own church last week after a ceremony that is higher than the highest that New York has previously seen. Omitting as unessential the processions, the white and purple stoles, the acolyte, and the dipping of the candle in the font, we notice he took the naked infant and *immersed* the screaming child *three times*. Some of our readers will remember that this is the ritual of the *Greek* church. Is Christ church preparing to join the Greek Communion?"

The *Independent*, in view of the fact that the Episcopal minister referred to, baptized his child by a *trine immersion* in accordance with the ritual of the Greek Church, asks the question, "Is Christ church pre-

paring to join the Greek Communion ?"

Has the *Independent* forgotten that the Episcopal church formerly baptized by *Trine immersion*, and that Bishops Taylor, Beveridge, and Forbes, and Dr. Towerson, and Dean Waterland, and Deacon Palmer, and many other eminent and learned men of that denomination have expressed themselves clearly in favor of that mode of baptism as being the primitive mode? Such is the fact. And perhaps Dr. Ewer is preparing to get the church of which he is Rector to return to the practice of baptism observed at first by the Episcopal church, and by the primitive church.

In reading the foregoing account of the immersion of Dr. Ewer's child by a *trine immersion*, and this Christian rite performed in that way by its own father, the question presented itself to our mind, why did this father when administering the rite of baptism to his own child, use a mode which he most probably does not commonly use, as sprinkling has taken the place in the Episcopal church of trine immersion, and thus subject the babe to an inconvenience, and an inconvenience too which it seems to have felt as, according to the *Independent* the child screamed when it was immersed, rather than sprinkle a few drops of water upon it? It is most likely that the interest the father felt in his own child, prompted him to administer baptism to it in that manner that would put its validity beyond a doubt, and hence he performed it by *trine immersion*.

J. Q.

The Family Circle.

For the Visitor.

PARENTAL DUTY.

"Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

The above is one of those plain, clear and practical admonitions, of that eminent apostle, Paul, whose zealous labors and devoted life as a Christian, records his name at the head of the column of the apostolic divines. The apostle in the above presents to us, in a very clear and emphatic manner, parental duty; whose future results thoughtfully considered, presents itself to our mind as a matter of vast concern and thrilling importance; for it is evident that the future reins of both church and state must fall into the hands of the present rising generation; hence the importance of having them brought up under proper care and influence.

The apostle first, as a preparatory step, sets forth the negative injunction, "Fathers provoke not your children to wrath," second the work, viz. "bring them up in the nurture and admonition of the Lord." The apostle well knew that according to our peculiar trait of human nature, that for parents to have the influence over their children, that they should have, they must not provoke them to wrath, but on the contrary, must create a disposition of love, a tender feeling of kind regard, a feeling of respect; under these circumstances and with this relation existing, it is possible for parents to have that influence over their children which they should have.

Experience teaches us that the human heart is not given or adapted to receive instruction or be influenced by those whose person or character we do not approve of, but those whom we have a special regard for, how ready we are to heed their advice or copy their mien.

This feature of human nature is often illustrated in the pulpit by ministers, who treat subjects in an unbecoming manner, by which they provoke their hearers; under these circumstances how rare is conversion; nay, they tend rather to harden the hearts of their hearers against the truth. Whereas the minister who approaches the feeling of his hearers kindly, manifesting a tender feeling of Christian love, and a sincere desire for their present and future welfare and enjoyment, what an amount of good is often wrought under these circumstances, and what an influence such a minister possesses.

Various are the ways in which parents may "provoke their children to wrath;" sometimes by the abuse of parental power, or asking unjust duties of them, or by giving them unjust and immoderate correction; yet we must not forget Solomon when he says, "he that spareth his rod hateth his son, but he that loveth him, chasteneth him betimes," and again, "correct thy son and he shall give thee rest, yea, he shall give delight unto thy soul." Parents may provoke their children also, by not being examples of what they teach; for instance, the man who lectures on temperance must be an example of temperate life; the minister who insists on pious and religious lives must be an example of that life; the teacher who desire industry in his school must himself be industrious. So with the prudent Christian parent who prayerfully wishes his children to live lives of humble obedience to God, he should live such a life himself.

The language, "bring them up in the nurture and admonition of the Lord," is elliptical; its plenary form would be, "bring them up in the nurture of the Lord, and bring them up in the admonition of the Lord." Nurture as used above implies, that early, diligent care, watchful protection, and wholsome influence, which parents should throw around their children, in their earlier stages of this life. The object of nurture in husbandry is to secure a speedy and genuine growth; hence to raise children in the nurture of the Lord," is to speed their growth in the Lord. In the life of the plant how cautious we are not to retard or impede its early, natural growth; should we not be much more cautious of retarding or impeding the early spiritual growth of the child? knowing that its results are eternal. We say early growth, for then it is that we can most easily influence their conduct, in moulding their lives; for it is known that that peculiar trait of character which is implanted in youth, is very difficult; yes, often seemingly impossible to remove in age, hence Solomon bids us "train up a child in the way he should go, and when he is old he will not depart from it."

The leading source of Christian influence, to which children should be exposed at their earliest comprehensive age, we consider is found in Christian worship, in its various

forms; how frequent do we hear parents assign numerous little excuses for not taking their children to divine service; these not unfrequently are futile, false and deceptive, leading to bad results and it is feared that these parents do not realize the great future blessing, that will be entailed on them by bringing their children up under proper care and influence, while there are others who usually take their children to church, but unadvisedly enter service themselves, leaving their children exposed to the poisonous influences without, or if they do enter, they are cautious to secure a seat near the door, and about the time that service is fully commenced, they rise up and pass out; these may be considered small matters, but we regard them as important first steps, and hence should be taken with care.

We feel here to recommend a measure to the parental reader which we consider has a good effect in accomplishing this great work, that is to have a society within the limits of the church's influence for the young to associate in. By a society, we simply mean an intimacy existing as associates, for sometimes brethren's children are at a loss for associates, and in seeking associates, they unite with those who are opposed to our meek form of worship, and in this way are led astray.

But we do not wish to be understood, that we favor forbidding children to associate with any whose moral character is not to be approved of, but parents can rather secretly direct the leading line of their association, having a great future gain in view, and God will look down with a pleasing smile of admiration and bless the work, care being taken not to cultivate selfishness, the opposite extreme.

Lastly, we come to notice the final clause in the text, viz. "bring them up in the admonition of the Lord." Admonition has for its meaning *urging advice or solemn counsel*, hence its application in the text. Upon this point, how timid we are? What extreme modesty we manifest? How lamentably sad it is that parents so much neglect the duty of talking to their children about religion; about the necessity of pious lives. It seems to us almost irrational for parents who embrace Christianity themselves, who know the value of religion, to make no effort for the conversion and salvation of their children.

For simplicity, we will consider this feature of our subject under *time*, *place*, and *manner*.

1. *Time of admonition.* During the season of sickness, or on an occasion of the death of a friend, when the heart is more or less weighed down with sadness, are times when Christian parental admonition can be engaged in with much profit; it is to this end that Solomon tells us, that "it is better to go to the house of mourning than the house of feasting, for that is the end of all men, and the living will lay it to heart." Sometimes when parents or children leave home on a journey, and we feel impressed with a solemn air, a talk on the journey of death, has not unfrequently a very salutary effect; or some important change in life, some unusual event or occurrence will often afford opportunity in which good can be effected.

2. *Place.* Perhaps family or domestic worship, will constitute the leading place for parents to offer admonition; as we there unite in worship to God, it seems prudent to talk of our united duties to Him; but we recommend a lone or solitary appeal in this matter, for we have found by experience in teaching, that the feelings of a scholar can be wrought upon with much more effect, in a private appeal, than by a general or public address; hence we recommend to parents to occasionly select private, prudent occasions, to reason with their children on matters of religion; talk kindly and feelingly, having their future happiness and prosperity in view as Christian parents, and God will bless their work.

3. *Manner of admonition.* This should be zealous and earnest, so that it may harmonize with the weight and importance of the work at issue. The pleader at the bar who wishes to control the mind of the jury, gets in earnest. The humble minister who wishes to melt the frozen hearts of his unconverted hearers, manifests earnestness, so likewise the prudent Christian parent, who wishes to influence the conduct of his children, as fitting them for future enjoyment, must also manifest earnestness; this feature should characterize all his spiritual labors through life, so that children might be fully impressed with the thought that their present and future good is prayerfully sought. Parental admonition should not overlook what tends to qualify children for ordinary business in life; by this qualification, we mean a literary education, which the business of life more or less demands.

We do not wish to enter into details at this point, but hope that the thoughtful reader, will at once agree that

Education's a friend if rightly used,
But oh! the enemy if its abused.

We feel here to encourage the view or desire of many to have a school under the control of the church, for the benefit of those brethren who are sending their children to other, and we say *dangerous schools.* The fact of this will be apparent when we relate that at the A. M., of 1862, we formed a very pleasant acquaintance with an intelligent young man, (an elder's son) who was taking his collegiate course; he said he fully endorsed our meek and humble practice, besides gave strong vindications of them to his classmates, and expressed a desire to, in due time, attach himself to the church; we, like br. Paul, "felt to thank God and take courage." But how sadly we were disappointed in our future expectations on learning some time after, that he had become an active member of the church under whose influence he was attending school, and had a salary offererd him to preach their popular religion of the day. This we think clearly illustrates the propriety of the pressing demand for the school in question; but this school should be under the care of brethren who are plain, humble, and zealous, being good examples of pure Bible Christianity. It also has an important influence, on forming the character of children, to provide them with proper reading matter, for example, "Lord Chesterfield's letters to his son." "The Young Man's," or "The Young Ladie's Counselor," "Golden Steps for the Young," &c. These tend to store the mind with useful thoughts, and to stamp the character with early moral principles, as well as to cultivate "a desire for useful reading, which is an excellent preservative against vice;" along with these of course should be found the Bible, suitable comments and religious periodicals.

We feel unwilling to close this essay,

without giving notice to another thought, with which we feel much impressed, that is, the propriety of children settling or marrying within the influence of the church. I not long since read an article entitled, "*Maxims to Marry By*," and the leading one of those maxims was "*marry in your own religion.*" We looked upon the thought as being worthy of notice, both as a means to secure "the happiness of this life, and the life to come;" for not unfrequently do we see the comforting chain of domestic peace broken by the husband and wife differing on matters of religion. But another scene which makes my heart bleed with pain, is presented when I see brethren rearing their children under the direct influence of the church, with an encouraging prospect of them becoming useful in the church, they enter wedded life under influences directly opposed to the church, and thus are led astray. Must it not make the heart of those parents mourn with silent and inward grief, to see their children thus led to ruin, after they did what seemed to be their duty? Would it not have been well to have given some early, prudent and courteous advice in this matter, and had good to result?

Humble reader, are you a parent? Are your children all joined with you in the service of God? If so, how happy and how Christian-like is the relation that exists. Do you not feel to say, like Simeon, "Lord, now lettest thy servant depart in peace for mine eyes have seen thy salvation," or are they simply favorable to the church? This if life should prove long and favorable, may prove of infinite value, but if they are sailing on the ship of procrastination, we lamentably fear they will cast anchor on the quick sands of ill fate, for "blessed are they that *do* his commandments, that they may have a right to the tree of life and enter through the gate into the city."

I shudder to talk with you of your children being both out of the church and out of its influence. Does not the scene produce within your heart a mournful sensation of grief? Have you been dilligent in taking them with you to the house of prayer while they were young? Have you given them early, diligent and tearful admonition? or have you been indifferent in these important matters? The fault lies somewhere. Let us join in its search before "the door is shut."

I. J. ROSENBERGER.

Loudenville, O.

TEN FOLLIES.

1. To think the more a man eats, the fatter and stronger he will become.

2. To believe the more hours children study at school the faster they learn.

3. To conclude that if exercise is good for the health, the more violent or exhausting it is, the more good is done.

4. To imagine that every hour taken from sleep is an hour gained.

5. To act on the presumption that the smallest room in the house is large enough to sleep in.

6. To argue that whatever remedy causes one to feel immediately better, is "good for the system, without regard to ulterior effects.

7. To eat without any appetite, or to continue to eat after it has been satisfied, merely to gratify the taste.

8. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep, and a weary waking in the morning.

9. To remove a portion of the covering immediately after exercise, when the most stupid drayman in New York knows that if he does not put a cover on his horse the moment he ceases work in the winter, he will lose him in a few days by pneumonia.

10. To contend that because the dirtiest children in the street, or highway, are hearty and healthy, therefore it is healthy to be dirty; forgetting that continuous daily exposure to out door air in joyous unrestrained activities is such a powerful agency for health that those who live thus are well in spite of rags and filth.

Youth's Department.

THE FIRST LIE.

Can any little child tell me where and by whom the first lie was spoken in this world? One says, "Cain told it." One says, "Gehazi." No; there was a sad falsehood spoken before either of those told by Cain or Gehazi. It was the worst lie ever spoken, and it did more harm than any other.

It was spoken in the garden of Eden. Did Adam speak it? No. Did Eve? No. Who did? The serpent. Can serpents talk? No. This serpent spoke because he was made to do so by Satan. Who is Satan? He is a wicked spirit. He was once an angel in heaven; but he disobeyed God, and he was cast out of that blessed world with many more angels who did wrong as he did. He does not love God. Ho does not love any holy or good being. He never does any thing good. He is pleased with wicked and evil persons and all wrong things. He likes to see little children and men and women do wrong. He is glad when you disobey your parents and are angry. He is glad when you speak lies and use bad language. He wants you to be like himself. He wants to keep you out of heaven. He is sorry when you are obedient and truthful, and when he sees loving thoughts in your heart toward God, your heavenly Father, and Jesus Christ your Savior. He wishes you would never pray, and never read the Bible, and never go to God's house. He does not like the beautiful hymns you learn, nor to hear you sing them with praise in your heart. He would be pleased if there were no Sabbath school, and no church, and no preaching, and no Sabbath day.

You will remember all the story. He took the form of a serpent; and, I suppose, the serpents then were more beautiful than they are now. He spoke in a pleasant voice to Eve when she was standing looking upon the forbidden tree. He asked her about it. She told him that God had bidden them not to taste the fruit, and had said that they should die if they ate it. Then Satan told the first lie. He told her she would *not* die, and that God knew that by eating that fruit she would become wise, and know good and evil. She knew a great deal of good now. What a pity that she should learn any thing evil! But Satan persuaded her that it was very desirable to know both good and evil, and very excellent to be wise. He spoke that falsehood, and Eve believed him.

Dear children, remember that when you speak what is not true you are like Satan. Jesus, when he was in this world, called him the devil, and said he was the father of lies. He puts wicked thoughts into your hearts. He is glad when you do not speak the truth. How can you be sure to resist his tempta-

tions? By praying to the Lord Jesus to keep you from his power. Pray every day that Satan may not be allowed to persuade you to sin in any way, and especially to tell lies; and when you feel inclined to hide any thing from your father or mother, or teacher, pray in your heart that you may be able to speak the whole truth bravely. A beautitul hymn says,

"Satan trembles when he sees
The weakest saint upon his knees."

— *Child at Home.*

BEAUTIFUL FEET.

"Beautiful feet are they that go
Swiftly to lighten another's woe,
Through summer's heat or winter's snow."

Carrie found this verse in her Sunday school Gazette, and liked it so much that she read it over several times, till she had quite learned it. A day or two afterward, as she sat at the pleasant parlor window, watching for her father to come home to tea, she said, in low, pitying tones,

"Oh, mother, see that poor man—how he hobbles along on those awful feet!"

"I know, dear: you wouldn't think his feet could be beautiful—would you?"

Carrie looked aronnd, her face full of surprise; then, as she remembered her verse, she said, thoughtfully,

"Well, if he is good, I suppose he will have beautiful feet in heaven."

"Yes, darling; and even now his soul-feet are beautiful. You know the spirit must be here what it would be there. I know something of this old man, Carrie; and he does tread daily in the way of life—truly, as the Bible says, 'shod with peace,' for he walks only in truth and good-will. And in one sense, even those poor, ill-shaped feet are beautiful, they are so welcome in their coming. They are beautiful to a little orphan grandchild, to whom he gives home, and care, and love—who watches eagerly every evening for the sound of their clump, clump, on the pavement, and always finds a smile and loving word. More than once they have been far out of their way, when they must have been very weary (for he is poor, and works hard every day), to lead back little children who had strayed from home, or lost their parents in a crowd. I will tell you of another time when they seemed beautiful to me. I was sitting by the window when a run-away horse dashed down the street, his harness already giving way, while a lady sat in the sleigh, very pale, but calm and quiet. She resolutety held the reins, but her strength failed to check the frightened animal. At the moment when they came in sight, though young, strong men were near, this feeble old man rushed into the middle of the street, and at the peril of his own life grasped the horse's bridle, and held him till others came."

"Oh, mother! wasn't it grand?" said Carrie, with a glowing face.

"Yes, the poor old feet seemed beautiful to her then, doubtless, and I hope she felt grateful enough to do what she could for him. But, Carrie, a few days afterwards I saw a different pair.

"Their owner was a young, handsome, wealthy woman. She was richly dressed, and her daintily-clad feet tripped lightly along the sidewalk. She passed the poor old man, and oh, the scorn in her face as she coldly glanced at him, and even drew her silk dress around her, as if she feared it might touch him! Which soul has beautiful feet?—feet that may enter the gate of pearl, and tread the street of gold, amid the welcome of angels, and of One more loving

than they—One whose feet pressed, for our sake, earth's thorniest paths."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace?"—*The Children's Hour.*

Correspondence.

Much beloved brethren: As I am requested by many to write, I will write through she Visitor. We have bought a home in Jackson Co. Kansas, on the Union Pacific R. R. Atchison being the starting point, and it runs west 100 miles. Whiting, 30 miles from Atchison, is our stopping place. This you will find to be a beautiful rolling prairie, with black Sandy loam, making it very pleasant to work.

Land can be bought for from $10,00 to 12,00 per acre, with some timber and good water, and with some improvements for $16,00. We would say to the brethren who may think of coming in this direction to look out for a home, come and see, and judge for yourselves. We are desirous of starting a church, and I think there is an opening here to do so, as there is no preaching of any kind here. The people are friendly and are anxious to have meeting. I have not seen a brother since I have been here. I feel much at a loss for the society of brethren. I desire the brethren to intercede for me at a throne of grace, that I may hold out faithful. I am told there are some brethren living south of us some distance, and that there is a small church some 15 or 20 miles north east of us in Brown Co Br. H H. Sawyer is a preacher in this church, and could any brother give me his address I would be thankful for it.

Yours fraternally,

JACOB CRUMPACKER.

Muscoto, Jackson Co. Kansas.

NOTICES.

The Beaver Creek church, Rockingham Co. Va. informs us through br. Jacob Thomas, that their meeting house was burned by an incendiary on the night of the 12th of June.

The church designs rebuilding their house immediatety, and should any brethren and sisters feel like aiding the Beaver Creek church, any contribution that they may make will be thankfully received. Br. Daniel Miller is appointed receiver, and his address is SPRING CREEK, Rockingham Co. Va. Post Office orders may be made payable at Harrisonburg, Va.

Poetry.

"Couldst Thou Not Watch One Hour."

The night is dark; behold the shade was deeper
In the old Garden of Gethsemane,
When that calm voice awoke the weary sleeper,
"Couldst thou not watch one hour alone with me?"

Oh! thou so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?

What if thou *always* suffer tribulation,
And if thy Christian warfare *never* cease?
The gaining of the quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer—walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through this hour only,
This one dark hour before the eternal dawn.

The captive's car may pause upon the galley,
The soldier sleep beneath his plumed crest,
And peace may fold his wing on hill and valley,
But thou, O christian! must not take thy rest.

Thou must walk on, however man upbraid thee,
With Him who trod the wine-press all alone;

Thou wilt not find one human hand to aid thee,
One human soul to comprehend thine own.

Heed not the immages forever thronging
From out the foregone life thou lovest no more;
Faint-hearted mariner, still art thou longing
For the dim line of receding shore?

Wilt thou find rest of soul in thy returning
To the old path thou hast so vainly trod;
Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Faithful and steadfast in their consecration,
Living by that high faith to thee so dim,
Declaring before God their dedication,
So far from thee because so near to him.

Canst thou forget thy christian superscription,
"Behold we count them happy which endure?"
What treasure wouldst thou in the land Egyptian
Repass the stormy water to secure?

Poor wandering soul, I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking,
Some landward path unto an island shore.

The cross is heavy in thy human measure,
The way too narrow for thy inward pride;
Thou canst not lay thy intellectual treasure
At the low footstool of the Crucified.

Oh! that thy faithless soul one hour only
Would comprehend the christian's perfect life:
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self-renunciation
Their Father yieldeth back a thousand fold!
In the calm stillness of regeneration
Cometh a joy they never knew of old.

In meek obedience to the heavenly Father,
The weary soul alone can find its peace;
Seeking no aid from any human creature,
Looking to God alone for his release.

And he will come in his own time and power,
To set his earnest-hearted children free;
Watch only through this dark and painful hour;
And the bright morning yet will break for thee.

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving,
All its wealth is living grain;
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee;
And together both shall glow.

Is the heart a well left empty?
None but God its void can fill?
Nothing but a ceaseless Fountain
Can its ceaseless longings still.

Is the heart a living power?
Self entwined, its life sinks low;
It can only live in loving,
And by serving love will grow.

—*Herald of Health.*

OBITUARIES.

Died in the Elkhart District of Church, Elkhart county. Ind., May 30th 1869, our beloved sister WOLKAMOOT, aged 76 years, 7 mo. and 21 da. Funeral text, Rev. 14: 12, 13. Funeral services by the undersigned and other brethren.

I miss thee O my mother
When the sun is shining bright,
When the evening shades are falling,
And through the quiet night.

I will strive to meet thee there,
When my Father's will is done,
And live with thee forever,
Around heaven's Eternal Throne.

JACOB STUDEBAKER.

Died in the Covington Church, Miami county, O., July 13th, sister JULAELMA, wife of br. John Shoemaker, aged 34 years, 2mo. and 21 da. The funeral services were attended to by the brethren, in the presence of many friends who sympathized with the afflicted family.

EDITOR.

Died in the Silver Creek congregation, Ogle county, Ills., June 8th, 1869, sister EMMA, wife of friend William Thomas, and daugter of br. Henry and sister Catharine Butterbaugh, aged 21 years, and 1 da. Our young sister was taken sick last winter soon after her marriage.

In her sickness she became concerned about her salvation, and desired to be baptized.

Some of her friends were fearful she was not able to endure the exercise, but as she could not be satisfied until it was performed, she was taken to the water and baptized without any difficulty, and it seemed to have a happy effect both upon her body and mind. She also desired to enjoy a communion season, and, consequently preparations were made for a little love feast. She enjoyed the occasion very much, and was then ready to die. She requested br. Martin, who performed her marriage ceremony to preach her funeral sermon, and to warn the people to flee from the wrath to come and lay hold on eternal life. She was followed to the grave by a large number of friends, as she was much loved by all who knew her. Text, 1 Peter 1: 24, 25. J. W. Moats.

Died in Buffalo Valley Church, Union Co., Pa., June 30th, 1869, sister SUSANNA ROYER, wife of br. Jacob Royer, aged 68 years 2 mo. and 15 da. Funeral services by the brethren. J. Royer.

Died in the George's Creek congregation, Fayette county Pa., May 16, 1869, br. DAVID NEWCOMER. (Age not given.) Br. Newcomer lived a quiet and peaceable life and was a consistent member of the church. He left a wife and eight children to mourn their loss.

Funeral services to a large concourse of people from Phil. 1: 21, by the writer.

Jos. I. Cover.

[Companion please copy.]

Died of Consumption, in the Jonathan's Creek Branch of the church, April 12th, 1869, SARAH, daughter of br. Benjamin and sister Catharine Dupler, aged 23 years 9 mo. and 22 da. She leaves father, mother, brother and sisters, and many friends to mourn their loss.

Sister Sarah was willing, and not only willing but desirous to go from this world of sorrow, and left it in the triumphs of a living faith. Funeral sevices by the writer, from Rev. 20: 6.

Also April 17th, of a lingering illness, in the Rush Creek branch of the church, br NOAH FRIESNER, aged 55 years, 8 mo. and 7 days. He leaves a sorrowing widow, six children and many friends to mourn their loss; but we trust their loss is his eternal gain. Text selected by the friends, Rev. 14: 12, 13, and spoken from by the writer.

Also, in the same church, April 20th, 1869, of old age, sister MARY MAGDALENE HUFFARD, aged 85 years, 3 mo. and 20 da. Her husband, br. Christain Huffard, preceded her in death about 42 years, during which time she remained a widow, and was a consistent and zealous member of the church for 47 years.

She was the mother of eleven children, and seventy grand children. On Lord's day preceding her death, I visited her, being in that congregation to attend the funeral of br. Friesner, and I talked with her about that better country, and with a glowing smile upon her countenance she said she was going up yonder, pointing upward, and said she wanted to go, and though almost in the agonies of death, she said she was very happy. We also attended her funeral and addressed the congregation from the words, "There remaineth therefore a rest to the people of God." Heb. 4: 9.

Also, in the Sciota branch of the church, Franklin county, O., May 12th, 1869, of Bronchitis, sister HANNAH, wife of br. William Schofield, aged 35 years, 9 mo. 22 da. She leaves a kind husband, four children and many friends, to mourn their loss. She was a loving wife, a kind mother and consistant member of the church. She was brought to our County, (Perry), and burried by the side of her father, Josep Plank. Funeral by the writer from the words, "We are saved by hope." Rom. 8: 24.

(Companion please copy.)

W. Arnold.

Died in the Yellow Creek branch, Bedford county, Pa., June 19th, sister CATHARINE KOCHENDERFER, aged 50 years, 9 mo. and 26 da. She died in full hope of a glorious immortality. Funeral attended by a vast concourse of people. Sermon by the brethren from John 5: 24—30, Disease, enlargement of the Spleen, attended with Dropsy.

Also in the same branch, June 25th, sister AMANDA, daughter of br. Samuel and sister Catharine Teeter, aged 15 years, 6 mo. and 22 da. She was baptized in her sickness, about six weeks before she died, and she was anointed sixteen days before. Her suffering was great and protracted, but she bore it with Christian patience and resignation. Funeral by the brethren, from Phil. 1: 21.

On the 29th of April, in the Yellow Creek branch, Bedford county, Pa., br. JOSEPH OVER, aged 64 years and 4 mo. Funeral services by the brethren from Rev. 14: 12, 13.

Also in the bounds of same branch, June 14, our young friend CHRISTIAN KOCHENDERFER, aged 19 years, 7 mo. and 26 da. Funeral services by the brethren from Heb. 13: 14. This was one of the many cases where conversion was delayed too long, and should serve as a warning to his companions, and all in a similar condition. His affliction lasted three weeks, but he remained nearly all the time in a delirious condition.

Leonard Furry.

Died in Fayette county, W. Va., June 16th, br. ISAAC SANNERS, aged 76 years. He was for many years a member of the Missionary Baptist church, but for the last few years he rejoiced that he was privileged to follow the Savior in all his commandments. In his last interview with me, he said he was not afraid to die. J. S. Flory.

Died in the Clover Creek congregation, Blair county, Pa., June 19th, br, HENRY DITCH, aged 71 years, 3 mo. and 27 da. He was in his usual health, and sitting in his chair and talking not more than a minute before his death. Funeral service by elder John W. Brumbaugh in the German, followed by George W. Brumbaugh in the English. Text, Rev. 14: 13.

Jos. S. Snowberger.

Died, in Sandy Creek church, Starke county, O., May 20th, 1869, sister BARBARA SHIVELY, wife of br. Martin Shively, aged 46 years, 2 mo. and 4 da. She leaves a family of nine children to mourn their loss. Funeral text, "Ye are the branches."

John Nicholson.

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FOR THE YEAR 1869, VOL. XIX.

The *Gospel Visitor*, Edited by H. Kurtz and J. Quinter, and published by H. J. Kurtz at Dayton, O. will close its nineteenth volume with the present year.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the world.

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WITH MONEY

From D P Shield, D G Varner, Benj Jacobs.

ANNOUNCEMENT.

LATTISBURG, Wayne Co. O.
August 26, 1869.

Dear brethren in the Lord: I hereby inform you that there will be a lovefeast at our meeting house in the Mohickon Church, Wayne Co. O. on the 22nd of September next.

JACOB GARVER.

['Companion' please copy.]

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THE GOSPEL VISITOR.

Vol. XIX. SEPTEMBER, 1869. No. 9.

For the Visitor.

A Letter to a Young Man of Romish Tendencies.

The Bible is adapted to the perfection of the mind; is intended for this end, and is so constructed that the "unlearned and ignorant" may be brought into direct contact with it. Its authenticity is unquestionable, its coincidence with reason self-evident; its provisions universal within the sphere of its operation, and every awakened sinner that lays hold of it in his extremity, finds its glorious truths exactly dove-tailed into his wants. There is anology in truth. One department or sphere of the divine operations illustrates the other. "The *invisible* things of him from the creation of the world *are clearly seen*, being understood by *the things that are made*, even his eternal power and Godhead." These visible manifestations of God are the substrata of the Bible. God made himself known by his works, and then in the incarnation of his Son, employed the same media in the construction of the gospel. The Bible is as open a book as the volume of nature. You need not hesitate to examine the Scriptures for yourself, any more than to gaze upon "the things that are made," by which "the invisible things" are foreshadowed. Why should it be wrong to walk with open eyes at midday, if we have the liberty to watch the brightening dawn? Are we to behold the lesser lights in the spiritual firmament, and then be blindfolded by priestly hands when God brings in the glorious Luminary of which all preceding manifestations were but the precursors? This would bring reason and revelation into collision, and thus destroy the very condition on which the success of the Bible depends. Revelation may transcend reason, but never contradicts it. God is more fully, but not more truly, in the Bible than in nature, and you need no priest to interpose between you and Christ, any more than you require his aid to look at the multitudinous objects by which you are surrounded as instruments of present pleasure and advancement, and images of the eternal verities of the Bible.

What you denominate "the embodiment of all that is distinctively Christian," I prefer to characterize in the language of inspiration: "*The mother of harlots, and abominations of the earth.*" How you got under the catechisation of Romanism, I know not, but that the lecherous woman on the "scarlet-colored beast" has inveigled you in her snares is painfully evident. Your vehement asseveration that your preference for popery is the "result of calm, deliberate, unprejudiced investigation," has about as much weight and pertinence as the declaration of the Hebrews when they beheld the glittering object of their idolotrous device, "*these be thy gods, O, Israel, which brought thee up out of the land of Egypt*" Ex. 32 : 4.

In what directions did you extend your investigations, and from

what sources did you derive your knowledge? On your principle, what right have you to make "calm, deliberate investigation" in relation to what you affirm is so exclusively under priestly control? You can not help stumbling on the very principle you deny, and make diligent use of it in your very effort to prove its invalidity. If your investigations have been sufficiently broad and thorough to satisfy you that your conclusions respecting Romanism are logical and immutable, you have an aggravated sin to answer for, on your own premises, for your daring impertinence, or you have in your own subjective being a stand-point, or basis, which makes inquiry and investigation legitimate. If you *dare* search human productions for data to show that popery is true, you have equal authority to "search the Scriptures" to discover the utter falsity and corruption of the papal hierarchy. Reason has her necessary laws, the soul her necessary promptings, and it is these revelation takes hold of, not through priestly interference, but by the operation of the Eternal Spirit, using the word as the instrument of unification between the soul and God. As certainly as we are immortal, and the Bible was given to reveal the character and purpose of the Infinite, and fill out the capacities of our immortality with the indwelling fullness of the godhead, we are bound, solemnly, inflexibly bound, to receive the word of God as addressed to ourselves, and study it as a revelation to us personally.

The golden calf was fashioned and engraven by the Israelites themselves, and was in form and attributes no higher than their own distorted conceptions. Romanism is nothing but a vast system of superstition and idolatry. It is as much the product of vain-glory and fleshly lusts, as the golden calf had its birth in the same matrix. Please read the bible with that calm, deliberate, unprejudiced temper of mind with which you claim to have investigated the pretended sovereignity of the pope, and then point out the passages that justify the dogmatic usurpation, the priestly domination, the profane assumptions, the mock sacraments, the farcical worship, and the creature mediations which have rendered the church of Rome a miracle of iniquity. If you wed the leprous' old harlot, it will of course be expected that you hug her closely, and not allow any squeamishness on account of her foul breath or putrid ulcers. The church of Rome claims to be in direct communication with Christ, or rather his mother, and has the hardihood to pronounce herself infallible, so that you have no right to question any of her decisions, or revolt from any of her objects of idolatry. Let us see whether your proclivities Romeward are "the result of calm, unprejudiced investigation." I think it needs but a slight lifting of the veil to show that your "investigations" could not have been both "unprejudiced" and intelligent. It requires but half a grain of common sense and common honesty to decide that the church of Rome is not only the "mother of harlots," but the mother of lies. The commission of whoredom, on so gigantic a scale, and in so vile a manner, demands manifold devices and expedients, which render falsehood and

deceit an essential attribute of the system. Is it possible for an unperverted, unprejudiced mind to believe that when the head of Peter is exhibited at various places at the same time, that more than one can be the veritable cranium of the holy apostle? To contend in good faith that twice two are ten would betray indubitable evidence of insanity. Romanists *know* that the exhibition of two heads of the same man is an abominable falsehood, and yet for iniquitous ends they persist in the wicked practice of *doing* what is abhorrent to reason. I think your faith must be placed on the stretcher awhile longer before it acquires the requisite flexibility. They also claim to have the money, or part of it, that the Jews paid to Judas for his treachery. Also a portion of Aaron's rod, and—I blush to write it—a piece of the chemise of the Blessed Virgin. The church that has the impudence and vulgarity to make such pretensions is rightly termed the "mother of abominations." Is it reasonable to suppose that Christ would charge his bride to go in quest of old relics whose very mention brings a blush to the cheek of modesty? If this is the Lord's doing, he certainly has given ample opportunity within the church for a grand mission to the Devil and his angels. If we must embrace in our faith all the abominations of old bones, fœted skulls, worm-eaten relics and antiquated under-garments, how are we to reconcile such loathesome appurtenances, such cadaverous trappings with the inspired delineation that the elect of of God is a "glorious church, not having spot or wrinkle, or any such thing?" In a certain city, papists carefully preserve what they aver to be three teeth once belonging to Peter, and in eighteen different churches they have as many bodies of the apostle Paul. Eighteen bodies to one man! There is a riddle for you, my friend. Peter doubtless had teeth, and I suppose it could not be positively disproved that three of them are in the hands of Romanists; but I hope you will defer your connection with that body until you have solved the puzzle about the ubiquitious Paul. They also exhibit "a ring with one of St. Peter's hairs in it." My ink seems verily curdling while penning these profane crudities of that brazen-faced usurper of the prerogatives of Jehovah. Perhaps I could write more glibly if I had that quill four feet long, claimed to be in possession of Romanists, which they say was fluttered out of Gabriel's wing when he announced the birth of Christ to the Shepherds. Can you sink down upon your knees and thank God for the revelation of these puerilities? Do you indeed regard as a "precious faith" the inclusion of such wretched shams and repulsive platitudes? Do you mean so far to deny your manhood as to believe that the church of Rome has the "lantern which Judas carried on the night he betrayed the Son of Man? or a piece of the rope with which he hanged himself?" What need has the religion of Jesus of such multiplication of sacred objects? What benefit can accrue to the soul by believing in the existence of "supererogation," "convents," seven sacraments," and the preservation of "the tail of Balaam's ass?" In view of such facts, and many more that might be adduced of a still

more revolting character, I wonder more than I can express that you can entertain a thought of affiliating with a fraternity so corrupt as that of Romanism. The understanding must be wofully darkened, or the heart fearfully petrified, before popery can be embraced as the embodiment and conservator of the divine life.

You represent protestantism as "necessarily fragmentary in doctrine and practice," and its liberty of judgment as "only generative of error, schism, and irreverent familiarity with the mysteries of godliness." This is certainly a grave charge, and if Romanism is in very truth the precise opposite to this allegation, you have no alternative but to kiss the pope's toe, or be lost. But instead of commending you to protestantism, I point you to the Bible. Not only do I protest against the "mother of harlots," but against her offspring, among which are found nearly all protestant sects. As to principle, I would not give a straw for the difference between those who substitute sprinkling for baptism and those who place the virgin Mary in the position of Christ. There is a true church on earth, and, although her life is hidden, those who "search the Scriptures" can not fail to find her, any more than the diligent student of history and the Bible can fail to see in the church of Rome "the man of sin." I hold, and ask your utmost to disprove it, that the integral oneness and harmony of all truth is not more essential and absolute than the fundamental harmony between the Brethren and the Bible. If the manifold dogmas and follies of popery are essential to salvation, the New Testament is the most dangerous book that can be placed into the hands of an inquiring sinner. If the assumptions of the pope have the seal of divine authority, Christ was a mere liliputian in the work of communicating the divine will to man. He announces himself as the only medium of approach to the Father, but the church of Rome has the shamelessness to insinuate that his claims to such honor are invalid, and that his mother occupies the position of mediatrix between the sinner and his Sovereign. Whether such robbery of God, and the silly mummeries and fripperies of Romanism, "embody what is distinctive in Christianity," I respectfully refer "to the law and the testimony." Whether the immaculate conception of the virgin, the abrogation of the second commandment, the sale of indulgences, the celibacy of the clergy(?) image worship, and transubstantiation, which are out of all harmony with truth, *can* be received as verities without lowering the divine character in ideal, and degrading our own, I will leave to the sober judgment of the unprejudiced reader.

You strenuously insist on the impropriety of "private interpretation relative to matters concerning which God has endowed a special class of men. If our right of interpretation is transferred to the clergy, we have equal privilege to shirk our responsibility; and this is exactly what results from Romish rule. Thorough inoculation of papal doctrines yields a harvest of iniquity as certainly as effect follows cause. Each individual has a conscience, the faculty of moral dis-

crimination, and the priest has no more right of domination there, than he has to repudiate the efficacy of Christ's blood, and essay absolution with the blood of a common pullet. Christ died for all, and gave his word as the vehicle of his atonement, and there is no more danger in unclasping the Bible to every inquirer than in making proclamation of general amnesty on the condition contained in the gospel. To give eternal life is the object of the Redeemer's mission, and this is not intended for a privileged class to communicate and to enjoy; neither is the faithful perusal of the word restricted to narrower limits than those it is designed to benefit. All those who need what Christ has achieved—and who does not?—are invited to Christ by the Spirit, through the word. To repair to the priest for knowledge which we can gain at first hand by reference to the oracles of God, is to trifle with divine wisdom and love, deaden the fundamental elements of our better natures, and help the prince of darkness to rivet his fetters on the already shackled soul. If you have done wrong, what need of cringing before a priest to crave remission at the rate of so much per sin? Is it not as easy, and infinitely more agreeable to reason to open the gospel and learn the heinousness of sin, the necessity of repentance, and then sink down at the feet of the Sovereign Mercy and plead for light and faith and willingness, as to confess to a fellow-sinner, and then count yonr beads, repeat your "pater nosters," apply mechanical tortures to your flesh, with enlarged license to sin after the wretched farce is over? Where do you find such low, money-making claptraps in the last will and testament of the Lord and Savior Jesus Christ. If any one were to tell you that all the battles of the revolution were fought with pitch-forks, would you not at once resort to history as the legitimate method of refuting the slander? Would it be necessary to beg leave of investigation from some mitred functionary before scanning the annals of our country? Will a personal examination of the life of Christ be a more perilous undertaking than the perusal of the life of Washington? Of the most mystical of all the books of the New Testament it is said: "*Blessed is he that readeth.*" Rev. 1: 3. This accords with Paul: *Let every man be fully persuaded in his own mind.*" Rom. 14: 5. Paul must have been a great heretic, and the Bereans ditto, for they "*searched the Scriptures daily, whether these things were so.*" Christ himself enjoined that we "search the Scriptures." There was no use for a pope in those days. The 119th Psalm is a most sublime refutation of the papal dogmas in relation to private interpretation. Whoever reads that portion of Holy Writ, and does not feel that the study of the Bible is both a glorious privilege and solemn duty, must be as blind—as the pope. The Head of the church will not subject you to pennance if you commit the whole of it to memory. It will serve, or may, as an excellent antidote to neutralize the unhallowed lust that now burns in your bosom towards the mother of harlots. The more you hearken to the voice of the Lord, as uttered in his word, the further will you get away from the church of Rome.

The passage in 2 Peter 1: 20 was never more foully dealt with than in its employment to shut away the Bible from the laity. None but "the man of sin," the fit representation of "the father of lies," could ever have concocted so ruinous a polity. A glance at the context will at once dissipate so unauthorized an interpretation. The preceding and subsequent verses seem to hold a divine torch over and around this precious truth, revealing the papal monstrosity in all its hideousness. We have in the words "no prophecy of the Scriptures is of any private interpretation," one of the strongest warrants for every one to read, search, and compare for himself, and not wait for the bread of life till it reaches him through priestly intervention, mouldy, decomposed, and poisoned with human traditions. We do well, all of us, according to the apostle, to *take heed* to the more sure word of prophecy. God *must* express his will in us and to us, or he could not deal with us as moral creatures. To address us, whether by the word or by the priest, without giving us an inward make answering to his own in the essential constituents of responsible being, would have been as irrational as for a Romanist to pay divine honors to a creature. Every man must give account of himself to God, and in accordance with this characteristic the law is addressed directly to the individual conscience. Every soul has an inner shrine which no priest can or dare invade, save God alone. Faith is the only method of imparting to a fallen being the righteousness of God, and this takes hold of the word and not of the so-called vicar of Christ. "Without faith it is impossible to please God," and without the word it is impossible to have faith, for it is emphatically termed "*the word of faith.*" Rom, 10: 8. Faith is an individual matter, appropriating the merits of an individual, gleaning out of the word the conditions of reconciliation as an individual exercise, having in all the consciousness of individual responsibility. Does not your own reason at once testify to the truth of this? You may as well deny the spiritual constitution God has given you, and the transcript, in the word, of your sin-wrecked being, and the divine mind in relation to it, as to contend that you have no right to read what God offers to medicate the personal woes of which every sinner is conscious. Peter did not address his epistle to popes, priests, and prelates, but to "them that have obtained like precious faith;" and in enforcing the necessity of taking heed to the word, he makes no distinction between those who have ecclesiastical authority and those who have not. He commends *all* who believe for doing what you call "*the anarchical principle of private judgment.*" I happen to know the *origin* of this phrase, and would like to know why you should have the liberty to read *such* books, and not be allowed to look into the Bible without prelatic consent? This casts not a little suspicion on your declaration of freedom from prejudice in your investigation of the subject in hand. Would a thirsty person be more liable to gripes by drinking out of his own well without leave, than if the beverage were handed him by a minion of Rome? Will it hurt you more to chew your

own food, than to have it masticated for you by priestly grinders? The relation between fact and reason is the same in revelation as in nature, and we are not required to unman ourselves in what relates to the eternal any more than in what relates to the temporal. There is no nicer adaptation between an infant's mouth and its mother's nipple, than between the wants and receptive capacity of man and the "glorious gospel of the blessed God;" and you would act as consistently in calling in a priest to press the milk from its fountain into your babe's mouth, as in waiting on his dictum for permission to approach the breasts of divine nourishment.

Taking in the entire context, it is evident that the apostle had no thought of the private judgment of *given* prophecy, but referred solely to the *giving* of the divine oracles. In the 13th verse he states the *object* of his opistle—"*to stir you up by putting you in remembrance.*" In the 14th verse he designates one of the *reasons* of his communication,—"*Knowing that shortly I must put off this my tabernacle.*" This originated in his earnest desire that they might be able, *after his decease*, to have these things always in remembrance. At verse 16th he begins the proof which culminates in verse 20—21st. He assures them that the subject of his epistle has the seal of divine authority, "for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, *but were eye-witnesses of his majesty.*" He then states (verse 17, 18,) where and under what faith-commanding circumstances this manifestation of supernatural majesty took place. In verse 19th he ascends to a higher plane of argument to corroborate his assertion that they had not followed cunning fables. Having given his letter the weight of evidence so solemn and persuasive as that of personally beholding the transfiguration of the Son of God, and listening to the proclamation of "a voice from the excellent glory" attesting his claims to divinity, he does not rest the verity of his statements on this, but proceeds to refer them to "the more sure word of prophecy," which is so full of "this same Jesus," the sprinkling of whose blood alone makes "meet for the inheritance of the saints in light." As though he had said, if my personal testimony is not sufficient to carry your conviction and confirm your faith, ye "have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." He directs the whole attention to those accredited documents which "testify of Jesus." As demonstrative of what he had previously said, and that the Scripture prediction concerning the Messiah are reliable, he put great emphasis on the injunction in the 19th verse by what he says in the 20th: "*Knowing this first,*" that is, as a matter of the first importance and ever to be borne in mind, "that no prophecy of the Scriptures is of any private interpretation." The Scriptures to which he referred them, as the basis of their belief in the Christ which he saw transfigured, was not given, and did not reach them, as the private cogitations of the prophets were not the products of private conjecture like the writings of the

ancient sages and philosophers, but were the utterances of Jehovah communicated to the minds of seers and patriarchs by the Holy Ghost. The word "for," beginning the 21st verse, brings in the fact of the divine inspiration of the Old Testament writings as the definition of the "private interpretation" in verse 19, and serves as a keystone in the arch of demonstration. When a person cavils at the authenticity of the sacred volume, or doubts their sufficiency to meet the wants and aspirations of the soul, what do we but draw on the evidences of their supernatural origin? Peter wrote not only to his contemporaries, but to the race for all time; and nothing seems more necessary at the present day than a deep, controlling conviction that no part of the Bible is of any private interpretation." The pope has as little right to make additions and deductions at his pleasure, as the atheist to reject the whole. Under Roman rule Christianity is nothing but a most miserable, repulsive caricature, for the simple reason that they enslave the mind by the most gigantic frauds ever matured by the aggregate malice of hell. The *individual*, however obscure and unlearned, may retire to his closet and search the Scriptures, while the most gifted and cultured can not stamp a single thought with divine authority. The prophets spoke not of themselves. Their predictions are not of private origin or interpretation, "*for* the prophecy came not in old time *by the will of man*; but holy men of God *spake as they were moved by the Holy Ghost.*"

C. H. Balsbaugh.

For the Visitor.

THE WILL OF GOD.

"Thy will be done in earth, as it is in heaven.' Matt. 6: 10.

Dear brethren, observe: The salvation of the soul depends upon two wills. *The will of God*, and the will of man. If God wills not the salvation of the soul, *it can not be saved.* If a man wills not his salvation, *he will not be saved.* God says, "I will that all men be saved, and come unto the knowledge of the truth and live." 1 Tim. 2: 4. By the prophet he says, "Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O, house of Israel; for I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn *yourselves* and live ye." Ez. 18: 31—32. These Scriptures declare it is the will of God that man should be saved, but *imply* that man must do part in his salvation. As said, *cast away from you your transgressions.* God does not say, *I will cast them away*, And make you a new heart, and a new spirit. *Not I will make them.* And again: Turn yourselves and live ye; not *I will turn you.* You do the will of God, the Father, and he wills you shall have all these. God being sovereign Lord of all, his will must be done by all his subjects in heaven and on earth. Paul says, "He bowed his knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named." Eph. 3: 14—15. As the family in heaven does the will of the Father, so must the family of saints on earth do it. "Jesus Christ being the chief corner stone, in him the whole build-

ing (the two families) must be fitly framed together unto a holy temple in the Lord." Eph. 2: 20—21. This applies to Jews and Gentiles in the connection where it stands, *but applies also to saints and angels.*

The will of the Father being done satisfactorily to him by the family in heaven, he gives it as a model for the family of saints on earth to pattern after. Jesus Christ being the chief corner stone of both I will name him first among those who do the will of the Father. The will of the Father being, that man should be saved, and that his only Son should be their Savior. Jesus the Savior murmured not against the Father's will. He did not say it will compromise my honor to take upon myself the form of sinful flesh, and be a servant, to be laid in a manger and wrapt in swadling clothes among the beasts of the stall, to leave all my glory I had with the Father from all eternity. It is the Father's will he shall do it. Great as the sacrifice may be, he makes it freely, and comes to earth to do the Father's will. When the Father wills that the sin of a guilty world be laid on his innocent soul, so that in his great agony his sweat became as great drops of blood, he only prays, Father if it be thy will that I drink it, *thy will be done.*

The angels in heaven do the Father's will. In an article for the *Visitor* I can not particularize, can only touch and not tarry. God sent them with messages to Abraham, to Lot, to Isaac, to Jacob, to the prophets &c. To Zachariah, to Mary, to the shepherds, to the pool to trouble its waters, to the sepulcher, to carry the soul of the begger into Abraham's bosom to John on the isle of Patmos &c. They were sent as executioners, to destroy Sodom and Gomorrah, and the Assyrian army, &c., &c. In all these they did the will of the Father without a murmur; *but flew swiftly* to do his will, not asking is it necessary that we should do it, or is it essential to our happiness to do the work of servants, and become executioners of men's lives; will it not compromise our honor, is it not beneath our dignity to do these things? no not a murmur. Had they been bid to go down and sweep the streets of Jerusalem they would have done it without a murmur; one word of discord in the family of heaven, would shock and convulse God's universe.

So must the Father's will be done on earth. By whom? By his children; the sons and daughters of God by faith in the Lord Jesus Christ, by whom we will be fitly framed and builded together with the family in heaven. Brother, will you be united with the family in heaven? you must do the Father's will on earth. Sister, will you be united with them? you must do his will on earth. In the church his will must be done; observing all the commandments and ordinances blameless. In your family relations you must do his will. "Husbands love your wives, and be not bitter against them. Wives be in subjection to your own husbands, that your prayers be not hindered." "Parents provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Not allowing them to roam all over the country in company with wicked youths by night and day, desecrating the Lord's day by

fishing, hunting, &c., but take them with you to the house of the Lord, instill into their tender minds a reverence for the Lord, and a love for his service. "Children, honor your parents in all things, and obey them in the Lord. If you will love life, and see good days, refrain your tongue from evil, and your lips that they speak no guile; eschew evil, and do good, seek peace and pursue it." Children mock not your parents. "The eye that mocketh at his father, and dispiseth to obey his mother, the ravens of the valley shall prick it out, and the young eagles shall eat it." Prov. 30 : 17.

Brethren, in watching, you must do his will. Watch that ye fall not into temptation; watch over yourselves, and over your families; watch in your house, and on your fields. Do not pray, "lead us not into temptation," while you presumptuously go into it yourselves; do not go to where you have no lawful business; but where you have, go and do it, and when done return; do not linger at the store or tavern door, or at the place where idlers meet. Give no provocation in word or deed to any, unless it be in reproof of sin; do not give the bottle to any one, thereby to be brought into temptation.

Brethren, do the Father's will in prayer. "I will that men ought always to pray," says Jesus, and that men should pray without ceasing; "I will that men pray everywhere lifting up holy hands without wrath, and without doubting," says the apostle. "Be thankful in all things; and in every thing give thanks for this is the will of God in Christ Jesus concerning you." 1 Thes. 5: 18. Be always in a mind of prayer, pray on your field, in your barn or in the woods, pray walking, riding or sitting, pray kneeling, pray standing, pray in your closets, and pray in your houses.

Have stated times for prayer with your family; pray at your tables; do not eat your food without thanksgiving. No place too mean for prayer; no sinners too degraded to hear it. It will be no cross, but a pleasure once you begin; when the time for family prayer comes, the family will look for it as for their regular meals. But the sister says, so I wish it to be, but my husband is not a Christian; or *my parents* do not profess religion, and I can not control the family affairs as I wish. Dear sisters, and young brethren, your case seems to be a hard one. But would your husband or parents really object to, or positively forbid you to have prayer with him, and the family, or to give thanks at the table? Have you tried? Might it not be the means of their conversion? *Try it.* Dear sisters and young brethren, should your circumstances, however, be such that you can not do so, that will not exempt you from doing the will of your Father who is in heaven. In your breast you have a little territory—*your heart*, into its enclosure no one dare intrude. You must be sole sovereign there. There do the will of your Father in heaven, kneel down in your chamber, by your bedside night and morning and pray, do not be deterred by others being in the room. Pray in private often, in the day and in the night; pray in the field or in the barn. No place too mean for prayer, "for the eye of the Lord is over the righteous, and his ears are open

to their prayers." 1 Peter 3: 12.

Do all the Father's will, do not chose the service you would like to do, nor parley with God in reference to the essentiality of this or the other command; know his commandments and do them; do not do like the young man, inquire "*which*," do all, and you are sure of the right one. The angels were as ready to come down among the dogs and carry the soul of the sore, scabby begger into Abraham's bosom, as to come to Mary with, "Hail, thou highly favored, thou blest among women." Note. Some persons seem to be quite ready to do what they think an honorable, religious act, who would shrink from stooping down to wash their brethren's feet.

Sinner, will you too be joined with the family in heaven? *you may*, it is your Father's will; *you can*. You must do the Father's will in faith believing "the gospel of Christ to be the power of God unto salvation to all them that believe." Do his will in believing; do the Father's will in repentance." "Repent and be converted that your sins may be blotted out." Do the Father's will in baptism; be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit. Do these, and you belong to the family of God's children on earth; come under the Christian discipline as set forth above, and you will be joined with the family in heaven, and be crowned with them in glory. Amen and amen. Sing hymn 555.

D. P. SAYLER.

For the Visitor.

The Gospel Ministry, and the Gospel Visitor.

"For this is good and acceptible in the sight of God our Savior, who *will* have *all* men to be saved, and to *come* unto the *knowledge* of the *truth*. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, *to be testified in due time*." 1 Tim. 2: 3—6.

The revelation of God is the *mind* and *will* of God made known to men, and this revelation is therefore termed the *truth of God*, and the *truth of the Gospel*. The mind and will of God in the divine purpose to save all men through this truth is clearly set forth in the above passage. God *wills* that *all* should be saved; and for that very purpose he *also wills* that *all* should come to the *knowledge* of the truth. And this divine truth is to be *testified in due time*—by all proper means to *all* men, that they may acknowledge and obey, and be finally *saved*. The truth of the gospel must therefore be proclaimed and explained, applied and enforced in its purity and simplicity, in order, not only to lead men to the *knowledge*, but also to the *acknowledgment and obedience* of the truth, that they may receive and realize it *as* the *divine truth*, and make it the *rule* of their *faith* and *obedience*, the *director* of their *conduct and life*, and the *model* of their *practice*.

There is a happy agreement among all true Christians in regard to the obligation and responsibility of *testifying* these sacred truths. The divine commission directs: "Go teach all nations." "Go preach the

gospel to ever creature." This appointment and authority of God, with the universal consent of the Christian church in all ages gives the ministry of reconciliation a *pre-eminence* that dare not be neglected nor disregarded. But the important execution of this sacred command involves at the same time the wise application of *all* available means in "testifying the truth" and "holding forth the word of life," whether indicated by the *word* or *providence* of God. Providential circumstances often direct *means* to be used and applied in making known the unsearchable riches of Christ, that are as important and necessary as the ministry itself. The most important and providential means to testify and spread the truth of the gospel is unquestionable the extraordinary improvement in the *art of printing*, and the corresponding *cheapness* of printed reading matter. The invention of printing was cotemporaneous with the reformation of the 16th century. Luther and the reformers were therefore truly *wise* in seizing the providential means of the "trumpet-tongued press" to awaken nation after nation from the slumbering night of the darkest age, and to enlighten and instruct the people to resist the *politico-religious despotism* of Rome. Had they neglected and disregarded the power of this new-born means, and restricted their exposure and anathemas of papal superstition and corruption to mere *oral* discussions, the reformation might have been smothered in its infancy by the ecclesiastical power and inquisitorial fires of popery. But thanks be to God for the *blessed means* and *power of the press*, which caused the whole Romish sink of blasphemous idolatry to tremble to the very centre and foundation, and *proved* the downfall of the despotical power of the pope and the Devil. Thousands of pulpits and the avenue to the *mind* of the people through the *ear* was *closed* to the reformers, and they had no other recourse but to speak and preach to the *eye* through the means of the press. We thus see that providential circumstances often *direct* means to be used and applied, as positively and certainly as the word *directs* them; and as God has really sanctioned, owned and blessed such providential means, *how can we. oh, how dare we* disregard and disobey them, and not use the *"eye-gate,"* when thousands, yea, millions of *"eye-gates"* are *closed* against the sacred "truth as it is in Jesus." People may have the truth, the whole word of God, in their houses, and even read it devoutly, like the Ethiopian Eunuch, but do not understand *what* they read, "except they are guided" by *some means* or other; and under the influence and control of a *perverse* guidance, inculcated prejudices will never allow them to come and hear the gospel truth proclaimed in its purity and simplicity. Darkness and error are therefore perpetrated and becoming as thick and gross as prevailed in the darkest ages of the church. The *truth* is not *known* and therefore can not be *acknowledged* and *alleged*, and hundreds of thousands of immortal souls are thus led captive by Satan at his will. And shall we, who enjoy the inestimable blessings of the truth, remain *inactive* and feel indifferent and *do nothing* to pluck the poor deluded prey out of the power of the fell

destroyer by carrying and sending *light* and *truth* through the *Gospel Visitor* to the houses and homes of these misguided and erring people. While we hesitate and doubt the expedience of the means thus proposed, multitudes are perishing for lack of knowledge. Souls are too precious, life too short, and eternity too near to admit longer delay or neglect of the speedy and efficient use of the blessed means at our hands of conveying the truth of the gospel to the individuals and families comprising that class of our fellow-men who are *led* and *kept* in ignorance and darkness by their leaders and teachers.

But perhaps some of our kind readers are becoming weary of us and bid us to cease our often repeated appeals in behalf of the *free* and *extra* circulation of the *Gospel Visitor*. But "the love of Christ," and the love of immortal souls *constrains* us to reiterate again and again our appeal, for under God we *owe our all* to the blessed means of the *Gospel Visitor*, in being brought from *darkness* to the marvelous *light* of the gospel of Jesus Christ. And *now* God who *redeemed* us, commands: "Thou shalt love the Lord thy God" and "thy neighbor as thyself." And to this he further adds: "*What you would that men should do unto you, do even so to them.*" Now if we love God, shall *we not* keep his commandments? And if we love our neighbor as ourselves, shall *we not* labor and try to save and make him happy? If we feel *bound* to do to *others* as we would wish, on a reverse of circumstances, *they should do to us*, then, from what we *now* know, had *they* the *true* gospel light, and *we* were in the dark and in danger to perish, how ardently should we desire that *they* should extend to *us* the glorious light of our salvation. And how hard would *we* think of them if *they* had the *blessed light* at their command and the *means* of sending it to us, but would neglect or refuse to do so and leave us perish. These are *solemn* considerations forcing themselves irresistably upon our conviction from personal experience, and under their influence we can not but act and feel anxious to see, and therefore urge again and again *an extensive* circulation of the *Gospel Visitor*.

But there are still more important considerations that constrain yea, *compel* us to urge these providential means to promote the object in view. There is a maxim in common law, "that he who *neglects* to save life when it is in his power to do it, is a murderer, as well as he who violently takes life away." Now, what would the great Head of the church think of *us* if *we* should silently and indifferently permit Satan to *murder* immortal souls, which we feel firmly convinced might, through the means at our command, be snatched from the side of the pit, and plucked as brands from the burning. The solemn view of this subject is still *stronger* pointed out to us by God himself: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou do not speak to warn the wicked from his ways, that wicked man *shall die* in his iniquity, *but his blood will I require at thine hand.*" Ezek. 33: 6—8. These solemn words apply to *every* man

who neglects, when it is in his power, either *personally* or by *proxy*, to to turn a sinner from the error of his ways. Although the sinner who is *not warned* "shall die in his sins," yet his blood shall be required at the hands of the negligent. Dear beloved brethren, let us think deeply upon these solemn considerations, and then *act* under the influence of that conviction which the evidence may bring to our minds and let us all endeavor to use *all* the available means at our command in joining hands with God, "*who wills that all men should come to the knowledge of the truth.*" And let us all *feel* in the true spirit of love to God and toward men, that the hand of the Lord is *really* upon us for good, that our hearts are enlarged, that our hands are as *ready* as our prayers, and that we consecrate at least a *small portion* of our means unto the service of the Lord. Amen.

J. MILLER.

German Settlement, W. Va.

For the Visitor.

NIGHT WORK.

Night was given to man chiefly for rest, as a fit time for recuperating the wasted energies of the day. Yet how few appreciate this kindness, and properly use this blessing conferred upon us by a kind Creator. How much time that should be devoted to rest, I am sorry to say is foolishly spent in the bar-room, ball-room, gambling-dens, and other places of common resort, time, if not really needed for rest that could be spent in a far more useful manner, than in foolish jesting and revelings or idle store-rooms and post-office gossip. My dear brother, I am sorry to say that this night-work may be applied to some of us, and that by the world. Me-thinks I have seen some that profess to be the salt of the earth, and the light of the world, using the precious hours of rest, in running to some of those places above mentioned, such as store-rooms, and post-offices, and saloons and other places of common resort for the world. These lines are intended for all to whom they may concern. We do not expect any better of the people of the world, but brethren, we profess to be a people of influence, and we ought really so to be. By such a course of procedure, we cause the world to say we are not the people we profess to be, and they may say it of us justly too when they see us on forbidden ground.

I would say that brethren that have family circles should be careful to be at their posts at night hours, engaged in family prayers and reading the holy Scriptures, exerting a religious influence in their families and train their children up in the nurture and admonition of the Lord. If this was done, it would cause many a smile and pleasant look from our good house-wife, whereas, as it often is, it is the reverse. They may justly say in tears, where have you been skulking about at such a late hour of night? I tell you my brethren that this course of procedure often causes the world to throw a suspicion upon us of a bad charcter. I have heard some people say, if you have not better people in your church than those night loafers, I do not want to belong to it. Is this the

way we are to let our light shine? No, it is by staying in our own family circles and reading the Holy Book of Inspiration which teaches us that profess to have been with Jesus, to abstain from "all the appearance of evil." And I tell you by giving our presence at such places of rendevous, sanctions their proceedings, and by our presence, virtually approving their conversations, and it is most generally attended with the worst kind of profanity, and vulgarity. If we were in our family circles we would avoid such company. Our business of life requires us to be with such through our work hours, but it does not of necessity require us to be among such at the night hours of rest. We find some brethren that speak very much against other brethren for contending with persons about doctrinal points; some say we should not contend with them, but let them have their own way, be charitable with them and make a sacrifice, rather than to have them to speak evil of you. My dear brethren, this, in my view, is dangerous doctrine to advocate, to agree with men merely to seek popular applause. "Woe unto you if all men speak well of you." Those, I understand, are the characters, we are to reprove and rebuke according to the apostle's language, not those that contend for the truth. I do not like to see a cowardly Christian, but a good, valiant soldier of the cross, that will never suffer the cause of our Redeemer to be trampled under foot. But you will find such contending for the faith once delivered to the saints, ever contending for the good old way.

When I take a view of professed Christianity, me-thinks I can see the life-blood of Christianity fast oozing out and causing the good old way to be evil spoken of. I think the reason why some brethren speak evil of a brother for contending against the enemy of the cross of Christ, is because they spend their night hours as before mentioned, instead of being at home with their families reading the Bible, and by such a course of neglect of duty, they are never able to come to the knowledge of the truth as it is in Jesus. Therefore they are never able to give an answer of reason, of the hope that is within them, with meekness and fear, and upon this ground they refuse to contend with those that try with their great learning to mutilate some of the glorious institutions of the house of the Lord. I would add further, when that individual retires from his constant place of resort at the late hour of night, where he finds his family slumbering upon their silent couches, awakening them out of their sleep, disturbing their peace. O, can he have the consciousness that he has pleased God, I would ask why, if loafing among such society, at such late hours of night, be harmless and innocent, why can he not retire with the pleasing consciousness that no stain rests upon the soul? Alas! he knows that it is not the case. His conduct will not bear reflection. He can not think with pleasure on the gay scenes in which he has been associated, and from which he promised himself so much pleasure. When he retires from the amusement of the night, is there no secret dissatisfaction with what he has seen

and done? When he prepares for repose, is there no want of peace and contentment of mind? no gloomy forebodings that were his next awaking to be amid the scenes of the final judgment, and the terrible clangor of the archangel's trumpet, all would not be well? Is there no painful consciousness that God is displeased with him? I think he would return peevish, and fretful, and discontented. He has not realized what he anticipated, he is disappointed, shockingly deceived; one has insulted him, another has slighted him, a third has excelled him, and he is the prey of unhappy feelings. I tell you many have been summoned from those places of common resort to contend with death.

O how terrible must the approach of death be to those who are so utterly unprepared for his coming! You may not wish to think upon such a gloomy subject; you may be anticipating long years of pleasure, but recollect that death is even now very near, and may at a most unlooked for moment, issue his irresistible summons. It is a very solemn thing to die, even when our sins are all forgiven, and our peace is made with God. But O, how dreadful when this is not the case! when the past presents a terrible series of misspent time and neglected opportunities; and the future is shrouded with gloomy and agonizing apprehensions. Death advances on his pale horse, and brandishes his deadly weapon; the soul is guilty. God is angry, and laughs at your calamity, and hell moves from beneath to meet such at his coming. In vain will it be to call upon the rocks and mountains for secrecy and defense, in vain will it be to wish that you had been as careful to work out your salvation as to engage in the frivolous amusements of the world. The door of mercy will be closed forever, and the unchanging destiny of woe fall upon you; your hearts tell you that nothing would be more undesirable than thus to be summoned away from the gayeties and profanities of the frequent places of *night work*. I think all that profess to be the children of God would shrink at the idea of meeting their judge under such circumstances. Why, then, do you now love and practice that which you can not look upon at death but with shame and horror? Why continue in that practice, the very mention of which will fill you with disgust when the damps of the grave are gathered on your brow, and your spirit trembles on the brink of an eternal world, what madness then, to persist in that which is even now planting thorns in your dying pillow, and gathering around your dying bed all that is fearful! O, what folly to anticipate many years of pleasure, and dream of happiness and joy, when the elements of ruin are even now collecting around you, and your fatal and delusive slumber is on the point of being rudely awakened by the thunder tones of Jehovah's voice, "thou fool, this night thy soul shall be required of thee."

My dear brethren and sisters, I think it is I that can appreciate the blessings of a home circle, while far away from my dear family to-day, while writing these lines. I am seated beneath the wild forests of Clearfield county, and all the real company I have while here is the chanting of the beautiful little birds, of-

fering their praise to the great I am. My dear brethren and sisters of Stone Valley, and every where, greeting: Pray for me that I may be faithful, and entirely devoted to the cause of the heavenly Master, because the days are evil.

Now my loving brethren and sisters, these lines are written out of love, hoping that they may impart some suggestions upon the subject of night work. I would add in conclusion, if we abstain from the course of procedure alluded to in our subject, and cling close to our family circle at night, nnd exert that religious influence that becomes every professor of Christianity, we might be the means of calling our children from the hollow mockeries of the world, and lead them to the port of the cross, then shall we and our beloved ones enter upon the enjoyment of that unchangeable rest, which remaineth for the people of God. I ever remain yours in Christian Love,

WILLIAM H. QUINN.

McAlevey's Ford, Pa.

For the Visitor.

TEMPTATION.

It is manifest that there must be different significations of the term "tempt." First, it implies the enticing to evil, of which Satan is the father. Secondly, it implies provocation, such as man tempting, or provoking God. Thirdly, it implies trying, or proving, such as God trying or proving his children. The first two significations of the term we will not consider for the present, but would entreat all to meet them with the word of God, for to be tempted is no sin, if we "resist" the temptation and do not yield to it. All who are Bible readers know that God does try and prove the children of men, but unlike the "tempter," whose desire it is to tempt to bring to destruction. Yea, God has a wise and noble object in view, in proving his people. But let it be far from us to ascribe *our faults* to *God's dealings* with us. God never entices to evil, he never wills in man to sin. Satan is the author of sin, and he puts it into the heart of man by getting him to lust, and when lust is once finished it will bring forth sin. Like a fish in the element of water, the hook with its enticing bait is thrown in and as soon as the fish lays hold of it, it is drawn out of its element, so man is placed on this earth, and Satan is here and presents his bait with which he entices him, but no sooner does man lay hold of it, than he is drawn out of the line of duty. But specially does God try and prove his adopted children. Therefore they should "not think it strange concerning the fiery trial which is to try them, as though some strange thing happened unto them." "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life." Let no Christian complain of his trials or temptations, for "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Forget not a faithful Abraham, Job, and above all remember Christ in your temptations and follow him. For

Christ's sake "count it all joy when ye fall into divers temptations." But as we are all such weak creatures we should ever pray God "not to lead us into temptation," for fear we might offend our brethren, give occasion to the adversary to speak reproachfully, and offend our Father who is in heaven. Therefore says Jesus, "pray, lest ye enter into temptation." Let us all do like the church of Philadelphia that it may be said of us "because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, &c."

N. LONGANECKER.

THE JUDGMENT.

Being to-day (as is often my lot) denied the privilege of using my voice in warning sinners of the impending danger which hangs over them, (the impediment in my way being chronic sore throat) and while I look upon it as an imperative duty devolvings upon us, to warn the wicked and give caution to the saints, I thought I would use the pen a little, by way of casting in a mite in that direction. How overwhelming the thought that there is a day appointed in which men are to be judged! But this does not yet express the case fully, nay verily, for the matter comes up after this manner: every man, not men as is generally understood when speaking of others. But *every* man doubtless will include ourselves. Then the question naturally arises what have I done, for if every one is to be judged, I must also—hence the necessity of knowing what I have done. For we not only learn that every one is to be judged, but judged according to what he has done whether it be good or bad. But the matter is not yet brought fully to the mind, for we are to be judged by Him who can at a single glance see all our vile deeds. Then let us again look closely into our whole lives, and see what we have done. And when this is done, will not the best be confounded, and say with Cain, "my punishment is greater than I can bear."

Then if we have been living in open rebellion against God, is not the thought intolerable indeed that we must come up that day, hear the awful sentence pronounced declaring that there is no admittance for us. O sinner think of this! no admittance where "Christ the Son forever reigns." But your doom is to take your place prepared, not for man, but for the devil and his angels. But seeing you would not have the man Christ to reign over you, you must now take your part in the lake which burneth with fire and brimstone. Oh! then you will remember the many warnings which you have had, from a faithful ministry, or from a fond father or dear mother, whose prayers have so often been lifted in your behalf. But all these you have rejected and would none of their reproof. Now reader, if you are a sinner, stop here till I tell you what the Lord says to you. He says, "Because I have called, and ye refused; I have stretched out my hand, and no man regardeu; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will

mock when your fear cometh." Only think of it, what will be your feelings when you shall find that the Lord will not hear or answer your cries and entreaties only to tell you that he had called and you refused, and now you call but he will not answer. Then you begin to see what is contained in the term *judgment.* But what will add fuel to the flames of your punishment, will be to know that you had the chance to have escaped all this—and not only the chance, but had been many times entreated to accept the offer of mercy, and you will see the many times when you were almost persuaded to be a christian. But now they are passed and gone, and for all your enjoyment, which was but momentary, you have to be tormented in this flame. For "these shall go away into everlasting punishment, but the righteous into life eternal."

Do we not then see the great necessity of being ready, for we know not the time, but as a thief shall it come upon the whole world. Therefore I would say to the brethren and sisters, let us be on our guard, lest that day should come upon us as a thief,—and so we will lose our souls, and be cast away. Let us look and see if we can not discover some thing about our persons or actions that is unbecoming to the christian character. Remember "a little leaven leaveneth the whole lump." And all things have to come into judgment, both small and great. O! how dreadful the thought that we have to stand before the inflexible bar of Jehovah and there answer for all our deeds and words.

A. HUTCHISON.

Center View, Mo.

For the Visitor.

Nonconformity to the World.

"Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2.

From this passage of scripture we learn, that God wants his subjects to be a distinct people from the world, in their walk, conduct, and conversation, as well as in their dress. It is evident that many of us who profess to be transformed from the world, do not adorn our profession in many instances. How often is our walk, or conduct, or conversation, or our dress unbecoming a Christian, and why? Because we fail to have our minds renewed as directed above. The question here might arise, "what mind shall we renew." I understand we should renew the mind we had when we came to Christ, and vowed to God to live up to all that he demands of us, and renounce every thing inconsistent to his will. If it was necessary for the children of Israel to wear a ribbon of blue ou their garment to remember their duties towards God, and to take stones from the River of Jordan while passing through miraculously to be piled up on the opposite side, to remember the wondrous works of God, it is also necessary to renew our minds which we had when we started out on our pilgrimage, so that we do not wander out of the true path of righteousness.

I shall offer a few thoughts with regard to the impropriety of conforming to the world in dress. I am aware that the world, and many professing Christianity, look upon us as being stupid and dumb, not having skill sufficient to make our apparel according to custom and fashion, which spurious reflection has a tendency to draw the Christian

from an humble form of simplicity to imitate the world.

At our Annual Meeting in Blair Co. Pa. in 1863 some of our brethren must have felt the effects of conforming to the world. Some of the brethren were to be met at the nearest station with private conveyance, which was done according to contract. When the train bearing those brethren arrived, the dri ver watched the door to acquaint his expected passengers with his object, which was to convey them to the place of meeting. But to his surprise none resembling the Brethren made their appearance, and so the driver returned home empty, a distance of about 18 miles if I mistake not. However it was found afterwards that the expected brethren were on the train, and left it in the presence of the driver, but being conformed to the world in their external appearance, more than to the Brethren, they escaped the driver's notice, and they had to get to the place of meeting the best way they could.

Another instance occurred at the same meeting to prove the inconsistency of conforming to the world. A certain young deacon represented his arm of the church, (not far from where I resided at the time). He was chosen on the sub-committee, and at the close of public preaching the committees were requested to take their dinner at the first table, in order to be ready for business. So when this young deacon was about entering the meeting house door, (in which the tables were placed,) the door keeper beckoned him back, suspecting him to be a young man of the world, who ought to wait till the old brethren were served with dinner. As I saw but two standing at the meeting house door, which was closed after the first tables were filled, I drew up to them, and overheard the deacon complaining to another brother like himself in appearance, of his treatment. I could nor help justifying the doorkeeper, who (like the driver) had nothing but external appearance to be governed by amidst thousands of strange faces. With all this these brethren justified themselves, comparing themselves with some other brethren who were passing by, and were equally conformed to the world in dress with themselves.

A few weeks ago several traveling brethren preached for us. I met them at the meeting house with hand and kiss, and passed a stranger by with a bid. Another brother followed me, and saluted the stranger, which showed him to be a brother. I felt ashamed that I passed him by, but being governed by the appearance as to who are brethren, or sisters, I was at a loss to know him. I claim that the external appearance ought to represent us as Brethren at first sight. Our walk and conduct represents our Christianity.

I often wonder that many of our brethren and sisters from the east and west do not feel their conscience condemn them, and forever abandon the fashions of the world, like a brother in our neighborhood, who took a journey to Pa. in his worldly garb, soon after he joined the church. And being accompanied by some other brethren who met an old sister in Pa. who welcomed the brethren very much, but overlooked this brother, being yet conformed to the world. His companions, however, soon introduced him to the sister as a brother, upon which she reached her hand, and exclaimed, "is this a brother too? how do you do brother, &c." This brother determined within himself that if he ever reached home, he was going to have his apparel so arranged as to represent him as a brother without being introduced as such by the breth-

ren, and he did so as soon as convenient.

I presume it was not necessary for any one to tell him why the sister did not receive him as a brother, for his own conscience taught him what was the matter. It is to be regretted that there are so many brethren and sisters throughout the United States, who can not possibly be recognized as brethren and sisters without being introduced as such. How apt we are to compare ourselves and weigh ourselves with others who are out of the way, instead of weighing ourselves in the Gospel scales. By such a course whole branches of the church may become estranged from the uniformity of the Church.

The above named disappointments are only of a temporal nature, yet they may suggest a more serious disappointment in the world to come, unless a reformation is effected in this life. Should one brother or sister out of one thousand be permitted to approach the threshhold, or gateway, of the City in good faith, and hope to enter, and there be beckoned back for conforming to the world, what would be an equivalent for the loss? Would the pleasures of this life, and conformity to the world? When we profess to be humble followers of Christ, and at the same time conform to the world, we do not adorn our profession with Gospel light. Actions speak louder than words, and when actions and words do not agree we must believe that actions represent the state of the heart rather than words. It may be said our religion is not in the dress; I am persuaded it is neither in the dress, nor in the heart, when we are conformed to this world.

J. SENGER.

Cherry Grove, Va.

For the Visitor.

No Cause of Offence in Christ.

"And blessed is he, whosoever is not offended in me." Matt. 11: 6.

The above quotation embraces that part of christian experience which is in direct opposition to the carnal mind. Our Saviour knew very well that his teaching generally, would not be acceptable to the children of men; and had it not been for the miracles He performed, it is doubtful whether his doctrine would have been received at all. The teaching of our Savior was different from any thing the people had yet heard, and was so contrary to the desires and propensities of the human heart, that there is no wonder He made the above assertion or rather benediction. Such commands as these, "If thine enemy hunger, feed him," "If he thirst give him drink," "he that smiteth thee on the right cheek, turn to him the other also," "bless them that curse you," "do good to them that hate you," "and pray for them that despitefully use you and persecute you" were entirely contrary to the maxims of that day and age of the world, and at first sight seemed to be inconsistent, and there is no doubt but that there are many persons in the world at present who feel themselves too proud to stoop to the Savior's advice, and if we are not very much mistaken, that number is not only confined to the world, but many professors of Christianity, from their actions, give evidence that not all of our Savior's teachings is acceptable to them.

Not to be offended in Christ, means, not to be offended at any of his teaching and doctrine. It means to follow Christ through evil well as good report. It means a full surrender of both soul and body to the service of the Lord. It means that we shall repent and be

baptized. It means that we shall be regenerated and born again and deny ourselves of all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present evil world. It means that we shall observe all the ordinances belonging to the house of God, such as the Lord's Supper and Communion, washing the saints' feet, saluting one another with an holy kiss, and go on from one degree of faith to another till we arrive at perfect manhood in Christ Jesus.

May we all strive to do this, and not take offence at any thing our Lord has commanded, no matter how little it may seem in our own eyes, and by so doing we give evidence that we are not ashamed of Jesus, and then he will also not be ashamed of us.

J. S. M.

Knobnoster, Mo.

For the Visitor.

QUESTIONS TO D. P. SAYLER.

In the June No. of the *Visitor*, you say "In every instance in which a backward movement is written, it stands in connection with the disapprobation and curse of God. How anti-Christian is backward baptism." And again, "Let me entreat the penitent's soul not to go into the benefits of Christ's death backward." On reading this, a few questions arose in my mind which I think ought to be answered through the *Visitor*. I am free to say here, that I do not believe the above affirmations. Not that there is no truth in them, but the main feature is false—*utterly false*—honestly I think it.

But if backward movement is anti-Christian, and always stands in connection with the disapprobation and curse of God, how dare you, my dear sir, entreat the penitent soul to arise to walk in newness of life, *backwards?* You believe that he is out of Christ as he goes down, face foremost; and in Christ as you raise him backward! Backward movement is, then, the first thing you would have him do after he enters Christ. And, yet, you know it is anti-Christian, and that the disapprobation and curse of God rests upon it! Is there not something awfully inconsistent right here? An answer through the *Visitor* is desired. Yours sincerely in hope of truth.

S. W. Baird.

Oblong, Ills.

REPLY.

Dear reader, the above being headed, "Questions to D. P. Saylor;" I will say, if the writer had fairly put them, I could at least try to answer them, but as it is, I am left to conjecture. It is true, he quotes a sentence of what I said in reference to "backward movements," and says, referring to his questions, "I think ought to be answered through the *Visitor*;" for, says he, "I am free to say here, that I do not believe the above affirmations. Not that there is no truth in them, but the main feature is false, *utterly false*—honestly I think it."

Mr. Baird being a stranger to me, I do not know how much of an infidel he is, more than from what he says here, that he is free to say that he does not believe it, not because there is no truth in it, but because the main feature is false. What this main feature is, Mr. Baird saith not. I understand the *main feature* in it to be the truth. I intended it to be understood as it is written, and there ought to be no misapprehensions. I said; "In every instance in which a backward movement is *written*, it stands in connection with

the disapprobation and curse of God." *And I here reassert it;* and as Mr. B's mind seems not to apprehend it, I again appeal to the penitent, truth-seeking souls, to read the connections in the Scriptures referred to in the June number of the *Visitor*, and he will find the truth, which Mr. B. is so slow to believe. How anti Scriptural then is backward baptism. Mr. B however, *sees* a backward movement in face forward immersion by the candidate rising up out of the water. What a fertile mind he has! Who but Mr. B. would ever have thought so far; but as it is not *written* that the true worshippers of God, who fall on their knees, and bow their faces toward the ground, were ever charged with going backward, or that they met the disapprobation or curse of God, I deem Mr. B's. views on the subject sophistry, and unworthy of further notice.

I again appeal to the humble penitent believer, not to go backward into Christ in baptism. The believer puts on Christ in baptism. Gal. 3 : 27. Go forward therefore, and bow to the Lord and do not fear you are going backward while raising up, that is part, and belongs to the act of bowing. Bowing being the principle, raising up is a consequence of it. It is not written that Abraham, the friend of God, and father of the faithful, and Christ your Savior, when they fell on their knees, and bowed their faces toward the ground before the Lord, were ever charged with the crime of going bockward, as were those referred to in the article in question. Neither will the Lord charge you when you bow to him in baptism, *Mr. B. to the contrary notwithstanding.*

How desperate is the cause which requires such sophistry to sustain it! In the article referred to, I said, "Not one Scripture can be given as a precedent, to sustain so unnatural and anti-Scriptural a mode." If this is the main feature Mr. B. has reference to, *why does he not produce testimony against it?* As he does not, but resorts to sophistry, it is conclusive evidence he has none. And the "something awfully inconsistent," is with him, and not with me, nor with the Scripture evidence I produced. D. P. SAYLER.

The True Idea of the Christian Church.

Christ's last command to his disciples was, "Go ye into all the world and preach the gospel unto every creature." Is the church fulfilling this, its mission? We will say nothing of foreign lands; we will consider only our own.

In the country forty-five per cent. of the population are never seen inside a Protestant Evangelical Church. The proportion in Puritan New England is not much larger than in the Middle and Western States. The proportion in our large cities is yet more startling. Out of the million of inhabitants that crowd New York City, the Sabbath sun never sees two hundred thousand men, women and children gathered in church and Sabbath-school. Eight hundred thousand are left without a gospel. If one-quarter of these be presumed to be infant children and invalids, and another quarter utterly beyond all reach, still there are four hundred thousand to whom Christ points to-day, saying, "Feed my sheep." There is scarcely a parish which this paper will reach within whose bounds there are not some neglectod poor; some deserted neighborhood growing up in a state of half heathenism.

The statistics of the church indicate yet more clearly how inadequately we

are fulfilling the divine command. The Presbyterian Church in America is not behind its fellow-workers in Christian activity and zeal. It is reported that in the three principal branches of that Church there are not, on an average, more than eight conversions to each local body per annum. The number of baptized children is greater than that of the converts. The statistics of other churches are not at my hand. If my memory serves me aright, these of the Congregational Churches are no better. At this rate, the church is not trenching on the world; the world is trenching on the church. We are not gathering in the lost; we are not even keeping in safety our own lambs.

If we allow to these facts and figures their full significance, then we must admit that we need a reconstruction of the idea of the Christian Church. It is not a mere preaching place. It is not directly through the ordained pulpit that we can hope to fulfill the law of Christ. The minister is not the herald of salvation, proclaiming the glad tidings of Christ to the people ignorant of him. The very structure of our churches negatives this idea. They are composed almost wholly of Christian households; our pews are for families. In almost every family that occupies them, either father or mother is a professed disciple of Christ. Every pastor knows how almost impossible it is to secure the attendance at church of persons wholly irreligious. The ministry cannot reach the masses from their *pulpits*. A single fact demonstrates this. There are in New York, two hundred and fifty pastors. There are a million of inhabitants. "What are these among so many?" The supply has no relation to the demand, if the million are dependent on the two hundred and fifty pastors. To evangelize the city by their means, each pastor must be responsible for nearly a thousand families. A hundred families constitute a large parish.

The command of Christ is not to the ministry only, but to the laymen as well. To every disciple he says, "Follow me and I will make you fishers of men." No one can truly follow him and not be a "fisher of men." He came to seek and to save that which is lost. No one is a true follower of Christ who does not follow the Master, seeking and saving. In the early church they that were scattered abroad by persecution "went everywhere preaching the word." Conversion is ordination. Whoever heareth is bid to say "come." Whoever is baptized by the Spirit of God, practically is in orders. There are reasons connected with the order of the church why there should be an ordained ministry set apart to their sacred office. But the duty of evangelization does not devolve upon them alone. They are bishops—overseers. It is their duty to inspire the energies of the church and to direct them; they are "watchmen" on the walls of Zion. It has been well said that the modern church reverses the prophets metaphor; that the minister does the work and the people the watching.

The true conception of a church is that of a body of Christian workers. The minister is not simply a preacher, certainly not an apostle designated to carry the gospel to a particular nationality. He is the chief executive of the band that accepts him as their leader. It is his function not to do their work for them, but to energize them to do it for themselves. When every Christian becomes by his life and his lips a preacher of Christ, the gospel will once more extend its victories as it did in apostolic days. In olden times

in Scotland, no one was allowed a degree in the universities until he had taught. No one has a right to a diploma in Christ's Church that does not know the gospel well enough to proclaim it to others. For you, reader, Christ has a double message. He that says, "Come unto me and rest," says also, "Son, go work in my vineyard." He that asks, "Wherefore do ye spend your money for that which is not bread?" asks also, "Why stand ye here all the day idle?" The wealth of New England consists not in fertile fields and exhaustless mines, but in this, that all her resources are developed—all her energies are employed. Laziness is the one unpardonable sin in New England. The power of a church lies not in the eloquence of her preacher, the size of her congregation or the fullness of her treasury, but in this, that every member, man, women and child brings to the sanctuary and lays upon its altar an offering of real love in practical service for Christ.—*The Christian at Work.*

SIMPLICITY IN LANGUAGE.

We commend the following excellent advice to all writers and public speakers. Many might write and speak in an entertaining manner if they would only follow this advice, who now make complete failure because they try to be like some one else, or to do something beyond their capacity.

"And above all things don't part with your common sense when you write. You need not make an idiot of yourself, because you have a pen in your hand. Be simple, be honest, be unaffected in your speaking and writing. Never use a long word where a short one will do. Call things by their right names; never smother your thought with a cloud of phrases; let a spade be a spade, not a well-known oblong instrument of manual industry; let home be a home, not a residence; a place be place, not a locality. Write much as you would speak; speak as you think. With your inferiors speak no courser than usual; with your superiors no finer. Be what you say, and say what you are. Avoid all oddity of expression. The wise man will so speak that no one may observe how he speaks. Above all, do not bore your company with an affectation of precision and accuracy. One of the worst nuisances is the talker who is always setting you right. If some one says 10,000 men were killed in some battle, do not tell him that it was only 9,970. Allow for a little lattitude of statement in freedom of easy talk, and be not shocked with a certain degree of harmless embellishment, when no false impression is given or intended. Talk to please not yourself, but your neighbor; give him the refreshment of sitting by a cheerful, modest, sensible talker; one who is equally ready to give or take; and who leaves his facts and his opinions on your memory; not the words in which they were uttered. Be a gentleman in openness of demeanor, in simplicity of language, in freedom from singularity. Show your good taste and good breeding in your speech and style, if not in the fashion of your dress or your knowledge of etiquette.

A WORD TO YOUNG MEN.

In any emergency where action is quick and conditions are to be used in their freshness, it is most important to have a settled plan of principles ready to apply, that the mind be not exercised with conflicting suggestions at the critical juncture. If I am in a vessel, and

about to take her through a difficult strait, where rocks, shoals and currents abound, it becomes me to master the marine topography of the spot by my chart, to take good note of the wind, as to quarter and strength, to know my boat's degree of obedience to her helm, to assign each one of the crew his place and duty, and to decide in advance exactly what course I shall take as I meet each new occasion for action. Then when my stearn is apparently hanging over a grim foam-beaten rock, I am not alarmed nor in any doubt, but, in accordance with my well-laid plan, I put my helm hard down and run swiftly by the frowning danger, and rush intentionally into a cross-current that is to bear me safely beyond the treacherous sand-split that lies athwart my bows.

Precisely in this way is a young man to fix his course in life by carefully adjusted principle, if he is to avoid a wreck. Youth is the time for prompt action. To retain the metaphor, it is the point of difficult navigation. Opportunities and invitations from without and impulses from within are novel and manifold, and demand decisions on the moment. There is no time for deliberation. Life is presenting fresh phases constantly to the excited mind, and there is no experience to use its quasi intuition in the recurring emergencies. Nothing but a carefully studied plan will do. Mistakes at this period of life are peculiarly perilous, often fatal. And without a plan mistakes are almost certain. For when a crisis appears for which the mind is not prepared, it is generally sure to yield to the natural and superficial influences that press upon it, and make little appeal to the profounder principle which might modify and correct the decision.

David alludes to this need of a prepared system of life when he says (Ps. cxix. 9): "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." This "taking heed" is the very forecasting to which we refer. And David, with experience and inspiration to back him, declares "God's Word" to be the chart of directions for the purpose. In all matters of business, the social relations, domestic life, personal meditation, habits of mind, use of time, dealings with trouble, and treatment of talents, this divine word has a clear announcement. Its principles are simple and few, but they meet every possible case of human experience. By its careful study and use the young heart may be made ready to classify promptly every case that appeals to his practical decision, and to decide as promptly in the action

With regard to all forms of known temptation, resistance at the start is the only proper prescription. The general law is prominently recorded on the holy chart. A temptation that is met by resistance at the start can never make headway. If we toy with it when small, like a young lion it will master us when it is grown. But how to resist at the start, here's the difficulty. The temptation is pretty and sweet. We do not wish to resist it. The chart here gives us its counsel. It is to cry for the divine help, "Hold thou me up and I shall be safe." Ps. cxix 117. This presents one of the most paradoxical and yet most interesting experiences of the Christians life. A temptation is pressing me. It is so beautiful! Oh! I *must* embrace it. But conscience sounds the tocsin, and then, in the midst of my boisterous wishes for the lovely sin, my weak faith cries out to God for help against them, and God always hears that weak faith amid all the wild clamor of the rabble wishes, and he

gives a new power to my soul, and I hear the blessed words, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3: 21.

Young man, this is the Bibe way of resisting sin. Follow the divine teach ing. Be prepared, as the first soft allurements of sin are fascinating your heart, to cry out to God against the seducer. It will be a struggle, but you'll come out of it refreshed, not weary, with a sense of new vigor and a happiness infinitely surpassing the little momentary thing that the sin held out for your enjoyment.

Study the Bible chart of life and be ready at every crisis of temptation and at every call for decision to lay your true course in the calm consciousness of rectitude and safety. Fix your habits beforehand by rehearsing them to your soul, and so make your contests with sin the easier and shorter and your victory the more brilliant.—*The Christian at Work.*

LARGE LITTLES.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, or reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things of the hour, and not the great things of the age, that fill up a life like that of Paul or John, like that of Rutherford, or Brainerd, or Martyn.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness or meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feelings or wishes of others, outbreaks of temper, or crossness, or selfishness. or vanity; the avoidance of such *little* things as these goes far to make up at least the negative beauty of holy life. And then attention to little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and looks and tones; little self-denials, and self-restraints, and self-forgetfulness; little plans of kindness and thoughtful consideration for others; to punctuality and method, and true aim in the ordering of each day—these are the active development of holy life, the rich and divine mosaic of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak of stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up: and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible character to admire or copy.—*Dr. Bonar.*

The Family Circle.

CONVERTED CHILDREN.

"The greatest blessing of a Christian family is converted children." It is the best pledge of their usefulness, respectability and honor in this life. It is the effectual consecration of all that the Christian parent loves most to the service and glory of the Redeemer. If

there is joy in heaven over all sinners that repent, there may well be a heightened joy, when their repentance brings a family into the communion of saints, and heirship to the heavenly inheritance.

The conditions under which this great blessing may be expected are well worthy of the study of christian parents. The Worldly tendencies of social life, the besetting facinations of wealth and pleasure, put in peril the efforts of Christian parents, and in multitudes of cases indispose the parents to any efforts which are worthy of the name. Christian parents cannot reasonably expect the conversion of their children if this is not their hearts' great desire,nor will their efforts be likely to succeed, if all which makes up family life is not brought into harmony with Christian principles and precepts. The conversion of children is undoubtedly by the special grace of God, but his grace manifests itself in harmony with permanent laws, and the children whose conversion may be most confidently anticipated are those who live in a perpetual and pervading atmosphere of Christian piety.

Of children so trained, offered to God in daily prayer, taught from childhood in the doctrines of the gospel, and disciplined by all which is pure and refining in Christian example, the conversion should never be regarded as hopeless. Ordinarily it may be expected, and when the blessing is long delayed, the parent may still rest securely on the divine promise, and continue to hope to the end. If Christian households were more what they should be, the instances of children growing up unconverted would be rarer. Wealth and fame, position and worldly ease ought to be small things to a Christian parent, when weighed against the blessing of godly children, and it must be a mournful responsibility to bear, when seductions of the world become a bar to the salvation of our offspring.

Be Patient with the Little Ones.

Be patient with the little ones. Let neither their slow understanding nor their occasional pertness offend you, or provoke the sharp reproof. Remember, the world is new to them, and they have no slight task to grasp with their unripened intellect the mass of facts and truths that crowd upon their attention. You are grown to maturity and strength, through years of experience, and it ill becomes you to fret at the child that fails to keep pace with your thought. Teach him patiently, as God teaches you, "line upon line, precept upon precept, here a little and there a little." Cheer him on in this conflict of mind; in after years his ripe, rich thought shall rise up and call you blessed.

Bide patiently the endless questionings of your children. Do not roughly crush the rising spirit of free inquiry, with an impatient word or frown, nor attempt, on the contrary, a long, instructive reply to every slight and casual question. Seek rather to deepen their curiosity. Convert, if possible, the careless question into a profound and earnest inquiry. Let your reply send the little questioner forth, not so much proud of what he has learned, as anxious to know more. Happy thou, if in giving your child the molecule of truth he asks for, you can whet his curiosity with a glimpse of the mountain of truth lying beyond; so wilt thou send forth a philosopher, and not a silly pedant, into the world.

Bear patiently the childish humors of those little ones. They are but the untutored pleadings of the young spirit

for care and cultivation. Irritated into strength, and hardened into habits, they will haunt the whole of life like fiends of despair, and make thy little ones curse the day they were born; but corrected kindly and patiently, they become elements of happiness and usefulness. Passions are but fires that may either scorch us with their uncontrolled fury, or may yield us a genial warmth.

Bless your little ones with a patient care of their childhood, and they will certainly consecrate the glory and grace of their manhood to your service. Sow in their hearts the seeds of a parennial blessedness; its ripened fruit will afford you a perpetual joy.

Youth's Department.

THE LITTLE OUTCAST.

"Mayn't I stay, ma'am? I'll work; cut wood, go for water, and do all your errands."

The troubled eyes of the speaker were filled with tears. It was a lad that stood, one cold day in winter, at the outer door of a cottage on a bleak moor in Scotland. The snow had been falling very fast, and the poor boy looked very cold and hungry.

"You may come in at any rate till my husband comes home. There, sit down by the fire; you look perishing with cold;" and she drew a chair up to the warmest corner; then suspiciously glancing at the boy from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy boots and the door was swung open with a quick jerk, and the husband entered, wearied with his day's work.

A look of intelligence passed between his wife and himself. He looked at the boy, but did not seem very well pleased; he nevertheless made him come to the table, and was glad to see how heartily he ate his supper.

Day after day passed, and yet the boy begged to be kept "until to-morrow;" so the good couple, after due consideration, concluded that, as long as he was such a good boy, and worked so willingly, they would keep him.

One day in the middle of the winter, a peddler, who often traded at the cottage, called, ond, after disposing of several of his goods, was preparing to go, when he said to the woman,

"You have a boy out there, splitting wood, I see," pointing to the yard.

"Yes, do you know him?"

"I have seen him," replied the peddler.

"Where? Who is he? What is he?"

"A jail-bird;" and the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw him in court myself, and heard him sentenced—Ten months. You'd do well to look carefully after him."

Oh! there was something so dreadful in the word "jail!" The poor woman trembled as she laid away the things she had bought of the peddler; nor could she be easy till she called the boy in, and assured him that she knew that dark part of his history.

Ashamed and distressed, the boy hung down his head; his cheeks seemed bursting with the hot blood, and his lips quivered. "Well," he muttered, his whole frame shaking, "there's no use in my trying to do better; everybody hates and despises me; nobody cares about me."

"Tell me," said the woman, "how came you to go so young to that dreadful place? Where is your mother?"

"Oh!" exclaimed the boy, with a

burst of grief that was terrible to behold—"Oh! I hain't no mother ever since I was a baby. If I'd only had a mother," he continued, while tears gushed from his eyes, "I wouldn't have been bound out, and kicked and cuffed and horsewhipped. I wouldn't have been saucy, and got knocked down, and run away, and then stole, because I was hungry. Oh! If I'd only a mother?"

The strength was all gone from the poor boy, and he sunk on his knees, sobbing great choking sobs, and rubbing the hot tears away with the sleeve of his jacket.

The woman was a mother, and though all her children slept under the cold sod in the churchyard, *she was a mother still.* She put her hand kindly on the head of the boy, and told him to look up, and said from that time he should find in her a mother. Yes, she even put her arm around the neck of that forsaken, deserted child; she poured from her mother's heart, sweet, kind words, words of counsel and tenderness. Oh! how sweet was her sleep that night—how soft her pillow! She had plucked some thorns from the path of a little sinning but striving mortal.

That poor boy is now a promising man. His foster-father is dead, his foster-mother aged and sickly; but she knows no want. The "poor outcast" is her support. Nobly does he repay the trust reposed in him.

"When my father and mother forsake me, then the Lord will take me up."—*Selected.*

BEING HIS OWN PILOT.

A bright boy who loved the sea entered on a sailor's life when very young. He rose to quick promotion, and while quite a young man was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there and telegraph for a pilot to take the vessel into port.

"Another! no, not I. I mean to be in dock with the morning tide."

"I thought, perhaps, you would signal for a pilot."

"I am my own pilot," was the curt reply.

Intent upon reaching port by morning, he took a narrow channel to save distance. Old, bronzed, and gray-headed seamen turned their swarthy faces to the sky, which boded squally weather, and shook their heads. Cautious passengers went to the young Captain and besought him to take the wider course, but he only laughed at their fears and repeated his promise to be in dock by day-break. We need not pause to dramatize a storm at sea; the alarm of breakers shouted hoarsely through the wind and the wild orders to get the life boats manned. Enough to say that the Captain was ashore earlier than he promised—tossed sportively upon some weedy beech, a dead thing that the waves were weary of—a toy that the tempest was tired of playing with, and his queenly ship and costly freight were scattered over the surfy acres of an angry sea. How was this? The glory of that young man was his strength; *but he was his own pilot.* His own pilot! There was his blunder—fatal, suicidal blunder.

O, young men, beware of being your own pilot. Take on board the true and able Pilot, who can stride upon those waves, who can speak, "Peace, be still," to that rough Boreas, so that ("with Christ in the vessel you may smile at the storm." To be emptied of self, that is your need. Send a message to heaven

for help. Telegraph for a pilot. You won't ask in vain. And encouraged by the help that is vouchsafed once, you will ask again and again, and seek grace to help in every time of need.—*Christian Instructor.*

"I AM THE DOOR."

It was a rainy Sabbath, too wet for Johnny to go to church, and so father and mother left Allan home to take care of him. The playthings were all put away, except Kitty; so Johnny played with Kitty till he made her angry by trying to take her up by the ears, as Allan took his rabbits. Then she jumped out of the window, and Johnny saw her no more that morning.

"Allan," he said, "I wish I could just go and look into my box of playthings. I won't take out one. I just want to look at them; that wouldn't be breaking the Sabbath, would it?"

"It would be going into temptation," said Allan; "and you know you prayed this morning, 'Lead us not into temptation.'"

"O dear," sighed Johnny; "then I wish I was at church."

"Come," said Allan, "I will preach you a sermon."

"Well," said Johnny, "I will listen."

So Allan took the great Bible, and found this text, which was so easy that Johnny could read it himself: "I am the door."

"Here is a text for a little boy who is four years old," said Allan, "for it has just four words in it, one for every year; the first word is 'I.' That has only one letter in it. This means the Lord Jesus, the good Savior who loves little children. The second word is 'am.' That has two letters in it. When Jesus says 'I am the door,' of course he doesn't mean he is the door like that you shut just now; but this little sermon is to show you how he is like a door. The third word is 'the,' which has three letters. Jesus says *'the door,'* because there is only one door into the kingdom of heaven. The fourth word is the 'door,' which has four letters in it. A door lets people into the house; and if there was no door they could not get in. So the Lord Jesus lets his people into the kingdom of heaven; and if it was not for him, they could not get in at all.

"A door keeps out the rain, and the dogs and thieves; and so Jesus keeps all evil and hurtful things out of his beautiful heaven. Now, when you want to get into a house, you go straight to the door; and so if we want to go into the kingdom of heaven, we must go to Jesus and ask him to let us in."

So Allan kneeled down, and little Johnny by him, and they prayed to the dear Lord to make them his own good children, so that they might go into his beautiful city when he comes.—*Child's Delight.*

Correspondence.

DEWITT, CARROL CO., MO., August 2, 1869.

Dear Brother: Please insert in the columns of the *Visitor* our condition. We have no preaching here only by the "Compbellites," and they say and do not. I have not heard any preaching for two years. We lack ministerial help. We have a fine country and invite brethren to call and see us.

DANIEL LORAH.

NOTICES.

The brethren of Bond county, Illinois, have appointed a Communion meeting on the 18th, and 19th of September, and extend a hearty invitation to all brethren and sisters who may wish to participate with us on that occasion. The St. Louis & Terre Haute R. R, runs through our midst. Mulberry Grove is the stopping off place. Meeting some two miles North-west of here. By notifying Brother William Elam in time, preparations will be made to convey those stopping off at Mulberry Grove to place of meeting. By order of the brethren.

JONATHAN KESSLER.

There will be a Communion Meeting in Wayne county, Indiana, in the congregation in the vicinity of Hagerstown, on the 15th of October. The usual invitation is hereby given.

DANIEL SMITH.

WATERLOO, IOWA, }
July 26th, 1869. }

H. J. Kurtz. Dear Bro.: Please publish in August No. Gospel Visitor that we intend having a communion season on Saturday and Sunday, 25th and 26th of September next, extending a hearty welcome to all brethren and sisters who may wish to pay us a visit.

Yours in love.

ELIAS K. BUECHLY.

OBITUARIES.

Died, in the Whitehorn congregation, Hawkins county, E. Tennessee, May 18th, 1869, Brother WILLIAM SHEPHERD, aged 72 years. He joined the church of the Brethren in the year 1852, and he was chosen deacon in the Cedar Grove church in Hawkins county. In that capacity he remained until his death. He was a faithful brother, always contending for the order of the Brethren, and never faltering from his duty as an officer of the church. The church and neighbors lose a good man, and he is very much missed among us. His funeral was attended by Eld. Derrick, and Isonburg, to a good many brethren, sisters and friends. He died in full triumph of faith, being assured that there was a home for him in heaven. He was often heard te say while he was sick, (as Paul said) "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the rigteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6, 7, 8.

Died, in the same congregation, October 3rd, 1868, ELIZABETH SHEPHERD, consort of Brother William Shepherd, aged 68 years.

She was a kind mother, and good neighbor, and her death is much regretted. Funeral services by Elder David Derrick.

Died, in the same congregation, November 3rd, 1868, JAMES O., son of Brother A. B. and sister Louvina Beckner, aged 4 years. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." Mark 10: 14. Funeral by Elder A Molsbee,

(Companion please copy.)

S. R. MOORE.

Died, February 1st, 1869, Brother ABRAHAM BECKNER, of Whitehorn congregation of the Brethren, Hawkins county, Tennessee, aged 73 years, 10 months, and 23 days. Brother Becker was well beloved by all who knew him, and he died in full faith in the Lord Jesus Christ. Funeral services by Samuel Molsbee from Rev. 14: 13.

[Companion please copy.]

Also, Sister MARTHA SHORT, of the same congregation, in the 83rd year of her age on the 16th of the same month. She leaves a husband and one child. Funer services by Samuel Molsbee at the same time and place.

THOMAS BERRY.

Died, in Sangamon county, Illinois, July 12th, 1869, of consumption, Sister LYDIA NEHER, wife of Brother John Neher, aged 38 years, 7 months, and 16 days. Funeral service by Elder Samuel Murray, of Indiana, (being there on a visit) and Elder John Crist, from 1 Thess, 4: 14. The hymn No. 598 was selected by the sister, as she was ready, and waiting for the good Lord to take her soul away, and as she had a bright hope of going to have a blessed sleep in Jesus.

JOHN NEHER.

Died, near Yellow Creek, Elkhart county, Indiana, June 19th, 1869, AARON TEEGARDEN, son of Margaret Werntz, aged 14 years, 7 months, and 23 days. Funeral services by Andrew Bigler, and Peter Garman, to a large congregation of people.

P. H. KURTZ.

Died, in Walnut Creek church, near Centre View, Johnson county, Missouri, April 18th, 1869, WILLIAM S. son of Brother David Y. and Sister Barbara Arnold, aged 3 months, and 19 days. Funeral services by A. Hutchison, and others from 2 Sam. 12: 23.

T. J. ALLEN.

Died, in Canton District, Starke county, Ohio, May 5th, 1869, Sister MARY BOYER, wife of Brother John Boyer, aged 56 years, 6 months, and 19 days. She was formerly of Ephrata township, Lancaster county, Penn. The occasion was improved by Elder D. J. Peck, and others.

(Companion please copy.)

J. B.

HYMN BOOKS.

Inasmuch as some churches still prefer to use the German and English Hymn Book heretofore in use among the Brotherhood, at least until a new German hymn book is added to the new English collection; this is to inform those friends who wish to have a fresh supply of the old hymn books, either separately bound or German and English bound together, that they will be furnished at the following rates:

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Dec. 1, 1867.

PROSPECTUS
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For the Year 1869, Vol. XIX.

The *Gospel Visitor*. Edited by H. Kurtz and J. Quinter, and published by H. J. Kurtz, at Dayton, O., will close its nineteenth volume with the present year.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine. practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the world.

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THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

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In our list of names in last issue, it appears some in the first lot were money letters and should have been with that class. We were not aware of it at the time and hence the mistake.

PREMIUMS FOR 1870.

Having still some full volumes of the Visitor of several years on hand, and wishing to give our friends all the encouragement we can in entering upon another year, we have concluded to offer them as premiums. We give the choice of Volumes 16, 17, 18, and 19, until either of them runs out. These volumes contain much valuable reading and with a little labor any one can obtain them.

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THE GOSPEL VISITOR.

Vol. XIX. OCTOBER, 1869. No. 10.

For the Visitor.

THANKSGIVING.

"Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hand of the poor and needy." Ezekiel 16: 49.

Dear brethren, sisters and friends, through the kind providence of God we are met in thanksgiving-meeting this morning. As the custom of our church is to set apart a day after harvest for prayer, praise and thanksgiving, known with us as "our harvest meeting," by mutual agreement we have set apart this day for that purpose, and are now met that we may as a congregation unite to praise the Lord and to give thanks for all his benefits. It is thought proper that a word of exhortation be given; that our minds be awakened, and understandings enlightened to a faithful discharge of our duties. And whereas the apostle exhorts that we should "In everything give thanks: for this is the will of God in Christ Jesus concerning us;" we should consider what *things* we should give thanks for.

First. Our hearts should ever be filled with love and gratitude to God; and our affections always be drawn toward him for the love wherewith he loved the world in giving his only Son, who has brought life and immortality to light through the gospel; and through the blessed Christianity he has brought into the world, men, though sinners, may be saved; and, second, we should highly appreciate the love of God; and ever be thankful to him that he has deemed us worthy to become children of God by faith in Christ Jesus. If we had the tongues of men and of angels, we could not sufficiently praise him for these blessings; how necessary then we employ such as we have. Next to these is this gift of a benign government, under which we can, and are permitted to enjoy the liberty of conscience and freedom to worship God publicly, unmolested, and unhindered by any one, *with an open Bible before us.* But I must not tarry. Another *thing* we must not forget to be thankful for, is the peace and harmony we enjoy in the church, as well as for the general good health we enjoy physically, and I hope spiritually too. Also for another harvest season; not only a season of reaping, but also of ingathering. It is thought our wheat crop is more than an average one, both in quantity and quality. Our hay crop is perhaps not as heavy as on some former years; but gathered as it is in the best possible condition, is abundant for all purposes, *and to spare.* While present appearances indicate an abundant yield of corn and potatoes. Truly we can say, The Lord has given seed to the sower, and bread to the eater.

Dear brethren and friends, I have hastily referred to a few of the many things God has given us,

which lay us under obligations to give thanks to his name. Let us dear friends remember the design of all is, to lead us to repentance. "Despisest thou the riches of his goodness and forbearance and long suffering: not knowing that the goodness of God leadeth thee to repentance." So may these be to us a savor of life unto life; and an acceptable sacrifice of praise unto God. But should the design fail, and we be not humbled by them, but at any time our hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and sin come upon us unawares; what may our end be?

It is said that the plain of Jordan was well watered every where before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord. But the men of Sodom were wicked and sinners before the Lord exceedingly. I suppose these exceedingly wicked sinners committed all manner of sins, one of which was the sin of Sodomy. "A crime against nature." (Webster.) Another was that of filthy conversation. So grievous was their sin that the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me." This certainly is an awful condition for man whom God made upright to be fallen into. Man being the workmanship of God's hand, made in his image and likeness, what should lead him to so great wickedness? The words of our text says, her iniquity was *pride, fullness of bread, abundance of idleness,* and a want of *charity.* That is fullness of bread, the abundance their good land afforded them with but little labor, they became proud, and idle or lazy, and so indulged the flesh; the heart being overcharged with surfeiting and drunkenness; they neglected the poor and needy, not strengthening their weak hands, they reveled in the lusts of the flesh to their destruction. Let these be a warning to us. Let us watch and pray that the fullness of our barns and store houses beget not in us pride and idleness. "Pride, as defined by Webster, is, 1st. Inordinate self esteem; an unreasonable conceit of one's own superiority in talent, beauty, wealth, accomplishments, rank, or elevation in office, which manifests itself in lofty airs, distant reserve, and often in contempt of others. 2. Insolence, rude treatment of others; insolent exultation. 3. Generous elation of heart, a noble self esteem springing from a consciousness of worth. 4. Elevation, loftiness. 5. Decorating; ornaments, beauty displayed. 6. Splendid show; ostentation. 7. That of which men are proud; that which exalts boasting; proud persons." Dear friends, what a picture to look at? what a state to be in. How hateful to God, and destructive to the soul, is pride.

It is said in the scriptures, that "pride goeth before destruction;" and "those that walk in pride God is able to abase." So the Lord not only humbled those, but destroyed them with all their abundance, their pride and idleness. And as fulness of bread, improperly used and misapplied, brought these calamities upon Sodom, let us fear, watch, and pray to God that our abundance

may bring us to repentance; that with humbleness of heart, and meekness of spirit, with thanksgiving and prayer we receive them, using them to the glory of God and the good of souls. Let us avoid pride, turn our backs to it, and flee from it as we would from the most venomous reptile.

Dear brethren and friends, guard against idleness, it is an enemy to grace. Idleness, as defined by Webster is, 1. Abstinence from labor or employment; the state of a person who is unemployed in labor, or unoccupied in business; the state of doing nothing. Idleness is the parent of vice. 2. Aversion to labor; reluctance to be employed, sloth, sluggishness. This is properly laziness; but idleness is often the effect of laziness, and sometimes this may be used for it." Idleness, the parent of vice, and fountain of lust, sows the seeds of disease and premature death. Solomon says, "Through the idleness of the hands the house droppeth through." Idleness and pride often keep company, and if they are not twin sisters, are certainly half brothers, and should not be entertained by any. All should be employed in some honorable calling. Let not the ministering brethren entertain a thought, that moderate labor, or some honorable business, is a disadvantage to them in the discharge of their ministerial duties; *far from it* Physical exercise aids the mental faculties in their development, while idleness and sloth becloud the intellect, and debauch the mind. It was at the close of the day spent in idleness on his bed, that David fell into sin with Bathsheba. Idleness being a crime, and industry a virtue, let us avoid the former and cultivate the latter. He who provides not (things honest in the sight of all men) for himself and his house, has denied the faith, and is worse than an infidel says Paul. Then let us labor with our hands for the things which pertain to this life, not forgetting to labor for the things which pertain to eternal life. Idleness in these end in misery and woe.

Dear brethren and friends, let us labor in the field of religion; it is God's field, it has broad acres, much room and work for all; here we may deal out some of our abundance, both to feed and clothe the needy poor, and so strengthen their weak hands. Not withholding from the starving and naked soul, the true bread of life, and the garments of righteousness.

Brethren, on this field let us labor together. Here we can have a stock in common. The Savior compares it to a house which the master had left awhile in charge of his servants, to whom he gave authority, and to every man his work; commanding the porter to watch. While the ministering bretren labor with the gospel plough to break up the fallow ground of the sinner's heart, others in prayer should wrestle with God, that he may sow the seed of divine truth in it; that through the spirit, as God's own planting may bring forth the fruits of godliness. Brethren, labor, visiting the sick; minister to their wants things spiritual and temporal. Brethren and sisters, labor these long, pleasant Lord's day mornings gathering together the neglected children, bring them to the meeting house, (prevail on the parents to

come with them,) arrange them into classes, teach them according to their capabilities the knowledge of the holy scriptures; and the fear of God, and the exceeding sinfulness of sin. See that they be orderly during meeting, hearing the word preached; and so prepare a people, made ready for the Lord. With all, watch unto prayer; taking unto yourselves the whole armor of God; that having done all you may be able to stand, saying, I have only done that which was my duty to do. "Through grace I am saved." But I must close. Let us sing to the praise of God the 758th hymn.

D. P. Saylor.

For the Visitor.

A Few Thoughts on the Gospel Ministry.

If any man speak, let him speak as the oracles of God. 1 *Peter* 4: 11.

The Gospel Ministry being appointed and instituted by our Lord Jesus Christ, for the advancement of his kingdom throughout the world, God has from time to time called and appointed certain men out of his Church, to instruct and prepare mankind *to know* God and *to obey* his holy will and sacred commandments. This call is first *internal*, through the spirit of God within the soul of him that is called, and will manifest itself in a sincere desire and ardent love for the redemption of immortal souls. And "if any man" is thus truly called by God to the ministration of the sacred office and his heart and motive is *right* in the sight of the Lord, this call will be confirmed in the second place by an *external* appointment and authority through the Church, and thereby an infallible assurance given by the great Head of the Church, that the consecration of his service is accepted, and that the Lord's spirit shall be with him—constraining him to act, to think and to speak according "to the oracles of God." The spirit of this internal call, being love to God and fallen men. is the true principle and essence of perfect obedience to the will of God, and will control and breathe forth in all his motives, and will be the mainspring from which they and all his actions proceed. "Lovest thou me," said our Lord three times successively, to his disciple, when he confirmed him anew in his ministry, and Peter answered in the fullness of a heart deeply affected: "Yea, Lord, thou knowest that I love thee." Love to Jesus Christ implies love to God and toward men, and is the *centre* and *soul* of that love and obedience that must have *alone* possession of him that is really called to the sacred ministry of the Gospel—which enables him at all times and under all circumstances to speak according "to the oracles of God"—by proclaiming the *pure*, the *entire* and the *whole* "truth as it is in Jesus." A man thus truly called and appointed to the Gospel ministry to preach the word of reconciliation and to feed the flock of Christ—instead of being proud and self-willed, cold and presumptive—will know and feel his weakness and insufficiency, and will therefore humbly bear in mind the high and sacred commission, given by our Lord to Peter: "Feed my sheep"—"feed my lambs." For to feed the flock agreeable to the mind

and command of Jesus—to lead them to green pastures and to pure waters, to refresh their souls, and to guide sinners in the *right* path that leads to life eternal, requires, indeed, that *love and obedience* which was in Christ Jesus our Lord.

"If any man," that is thus *really* called by God, and *duly* appointed by the Church of Christ, will carefully and diligently take the pure word of God as the *only* will and foundation of his theology and doctrine, and with sincere prayer for the spirit of God as his *only* instructor, he will be enabled to preach the Divine oracles, without assistance from the theories and fancies of men—even of the best and most learned men—who are often wrong in their own views. The Apostle Peter, in the above passage, lays down, therefore, the supposition that there are really *some* men that *do not* speak according "to the oracles of God." And some of the other inspired writers, especially Paul, James, Luke and John, also animadvert in very severe terms, upon the course and conduct of such men. These bold and presumptuous teachers are exposing themselves to the wrath of God in their arrogant perversion of the Holy Oracles. Their alterations and mutilations, in adding and taking from the word of inspiration, often border on downright misrepresentations and even *forgeries* of the oracles of God! Their early fathers were the *false* prophets of old, with whom such men of God as Elijah, Jeremiah, &c., had to contend. They are not only known by their canting expressions and professions, or bold and arrogant assumption, but more particularly by the infallible rule of our Savior: "By their fruits ye shall know them." These fruits are as various as their ethereal figments and absurdities from which they emanate. "Professing to *know* God, in works they *deny* him"—separating doctrine from practice and obedience, the means from the end—taking one part of God's word from other parts, placing one set of texts in array against another, and denying Christ's perpetual ordinances. They are cavillers and disputers—mixers of christianity and philosophy; "from such turn away"—for they are "wolves in sheep's clothing"—caring more for the fleece than the flock—hirelings and blind leaders, leading the blind, and both fall together in the ditch.

But what can be said in favor of, and be done for the *private* hearers and followers of such mischievous leaders—they that are led into blindness and ignorance? They are the *deceived* and not the deceivers; and as many are honest and sincere, they deserve our pity and compassion; and although they verify the remark of Luther that "the road to hell is paved with honest and sincere resolves"—they are so completely "*priest-ridden*" and under the influence and control of their corrupt leaders, that their good resolves are so perfectly forestalled with prejudices against what they are *led* to consider and call "an uneducated ministry," that they will never seek *true* light from the *right* source, much less come under the sound of a true Gospel ministry. They are not so much prejudiced against the truth itself, as against the *simplicity* of that truth. They are led to believe *honestly* that none

but "great, learned and college educated men" *can* understand and explain the word of God. And just here is the great difficulty to reach these *poor deluded souls.* Thousands upon thousands are honestly led to believe that it was ridiculous, if not sinful to go and hear an *uneducated* man preach the oracles of God. The writer (who was not, at least in his own conceit, altogether a "block-head,") labored for years under this delusive idea, and would have really been ashamed to have been *seen* at a so-called "Dunkard Meeting." *And had not the* GOSPEL VISITOR *accidentally fallen into our hands, we might perhaps still labor under this terrible delusion!* The hasty reading of a few articles, however, in a *single* number of the VISITOR removed these so deeply inculcated prejudices, and we resolved to go and hear them preach, which we did the first opportunity; and at the age of upwards of fifty years we attended (in 1863) the first time in our life a meeting of the brethren, and spent a pleasant afternoon and evening at the house of one of the ministers. On our way to this meeting we had stopped (within sight of the meeting-house) with an old friend and an elder of the Church to which we at the time belonged, and asked him to accompany us to the meeting; he looked at us, however, with astonishment and replied: "It is no use, brother, to go and hear these men, they have no learning and know nothing at all." And feeling fully convinced from our own personal experience and acquaintance with the inculcated and pre-conceived prejudices of a large number of honest and well-meaning Protestants against the Church of the Brethren, *we know* that they will never, no never, *come* under the sound of the Gospel in its original purity and simplicity, *until* these prejudices are *first*, by some means or other, *removed.* And as the GOSPEL VISITOR proved the blessed means, under God's providence, to *remove* these delusive prejudices from our mind, we cannot but recommend the *free* circulation and *extra* distribution of the GOSPEL VISITOR, as a *true* light to enlighten the dark and blind minds and to remove the ignorant and delusive prejudices of thousands of our fallen mortals, a number of whom are so remarkably *liberal* and *generous* as to pay from five, ten, fifteen, and even some as high as twenty-five to fifty dollars annually to their corrupt leaders to *lead them* into darkness, and to *keep them* in ignorance! The liberality and generosity of these poor *deluded souls*, ought to stimulate every *true* christian to use some *little means, at least*, to endeavor to rescue them from their impending doom.

J. MILLER.

German Settlement, W. Va.

For the Visitor.

Faithfulness.

The christian's high calling of God in Christ Jesus is such as to require him to be faithful with what he is entrusted. "It is required in stewards that a man be faithful." Every one has one or more talents entrusted to him, such as time, wealth, health, body, mind, and in short everything, of which a good or bad use may be made, and, as the sequel of the parable of the talents

shows, an account must be rendered of the least, or smallest, as well as the greatest. "It is accepted according to that a man hath, and not according to that he hath not," "She hath done what she could," with numerous other passages from the Bible, are calculated to encourage all to be faithful. "Be thou faithful unto death, and I will give thee a crown of life," is an exhortation unto all christians, as well as it was unto the Church of Smyrna. Christ our Lord, by, and for whom all things were created, has intrusted all of us with advantages "according to our several abilities," and according to the "signs of the times," he will ere long return from his journey and reckon with us, and well will it be for us then if we have been good and faithful servants, although it may only have been "over a few things." As far as I can comprehend the Testament of Jesus, I understand it to make *faithfulness* and not *success*, the mark of decision between the "cursed," or "wicked," and the "blessed," or "righteous." Where is the christian who does not feel then, to do what he can, and although he should not be able to "cast in much," yet let him give his "farthing," for "it is accepted according to that a man hath, and not according to that he hath not." We frequently hear men who have the "itching ear," assert that *this* minister is not called of God, because he makes but very little success in preaching, or that *that* one is called of God because he is a very successful preacher, but it is certainly a very great encouragement to the good meaning brother who is faithful with his little, or "one talent," to know that God never *did*, nor never *will* judge, as man does *now*. When one turns out to become "a big gun," man is apt to judge like Samuel, the prophet, when he was to anoint one of Jesse's sons as king, who, when he beheld Eliab, thought, "surely the "Lord's anointed is before him." "But the Lord said unto Samuel, look not on his *countenance*, or on the *hight* of his *stature;* because *I* have refused him, for the Lord seeth not as *man* seeth ; for man looketh on the *outward* appearance, but the Lord looketh on the *heart*," (it you will allow me the italicizing.) "Judge not that you be not judged,' but let us all pray to the Lord that we obtain mercy from him to be faithful to our trust.

NOAH LONGANECKER.

CREEDS.

A CREED is a summary of christian doctrine—in other words, a brief system of faith. It seems to be absolutely necessary for every christian denomination to have its specific creed; and though some profess to have none apart from the Bible, yet in reality they have. They put their own construction upon the truths revealed in God's Word, and this construction constistutes their creed, while all who reject their interpretation are regarded as in error, and consequently as heterodox. Thus, they have a creed in their mind if not on paper—in practice if not in theory. It is indeed an *unwritten* one but on that very account only the less acceptable.

To-day then, as we sometimes hear men say: "the Bible, the Bible

alone, is our creed," is to use an unmeaning phrase. The Unitarian, the Universalist, and some others seem to present a plausible argument against creeds of human composition when they boastingly refer to God's Word as their only directory of faith and practice; but what does it amount to? They each and all understand that Word in their own way and deduce from it their own peculiar system, so that in fact it is not the Word but their own interpretation of it that forms their creed, and this creed has its existence in their minds just as effectually as any body else's is contained in print or in writing. This fact then, goes far to prove that it is little better than folly to say that *the Bible is all the creed we need.* If a number of individuals are to unite and be cemented as one body; to form one church; worship, commune, and co-operate together, they must to a certain extent be of one mind, believe alike, have similar aims, and kindly fraternize with each other. How can two walk together except they be agreed? Hence the necessity of a creed, or of some fundamental principles to consolidate them and guide them in their mode of worship and plans of moral and benevolent effort. Can Lutherans, Presbyterians, Methodists, and others, who regard the Trinity, the Deity of Christ, the vicarious character of his passion and death, regeneration by the Holy Ghost, the endless duration of future punishment, &c., as essentially principles of the christian system, worship comfortably and profitably and co-labor harmoniously and satisfactorily with those who rejeet all these doctrines and treat them as superstitions? Is it not then the dictate of common sense, that those who accord on all these points, and on others of inferior moment, should join together and form one body, one denomination or church? And desiring to worship, commune, and co operate in unison is it not appropriate, nay, indispensable to establish the central principles of their union; in other words, to reduce to writing their creeds?

But the apostles had no creed, and if they could get along with nothing but the Bible as their directory, why should not we also? The cases are not analagous. They needed no specific written creed, being a creed unto themselves. Endowed with the extraordinary gifts of the Holy Spirit, they were led into all needful truth, and not permitted to fall into essential error. Hence they belived alike, and could not belive otherwise on any fundamental doctrine. Where then was there any necessity for a recorded creed while all the fulness of the Spirit dwelt within them? But had they not in fact a creed in their minds? and did they not require conformity to that creed from their converts? Or did they admit any and every one into their church who applied, irrespective of his faith? We can be at no loss for an answer to these questions, if we carefully read the book of Acts.

It was not, however, very long before a written creed was found necessary in the church. That creed, though called the Apostles' Creed, was not framed by them, but by men of a later period, and styled the apostles' because it purported to be a summary of what they believed and taught. Perhaps it would have

been well if the church had been content with that brief and simple traditionary creed of the apostles. Certainly endless contentions and persecutions might have been avoided. But it was soon deemed defective, and therefore enlarged. Afterward it was still more amplified; and men went on from age to age making creeds upon creeds, confessions upon confessions, and then apologies or defences, explanations, &c., until their number is now legion, their extent volumes, and their details endless. This is an evil—a huge evil, which has been productive of more strife, hatred, bitterness, oppression, persecution, war, and bloodshed than tongue can tell or pen describe. Eternity alone can unfold the numberless butcheries and miseries of every description which have resulted from men-made creeds; and all this in *the church of God!* and under the guise of *orthodoxy!!*

Why do Lutherans in Germany proscribe the German Reformed, and the German Reformed Lutherans, but because of their respective creeds, backed as they are by the power of the State, which is ingloriously prostituted to the ignoble and odious purpose of forcing men to believe alike on points of doctrine, or submit to disfranchisement as the penalty of dissent from the government established faith? Why does the Czar of all the Russians disown Romanists, and drive the best men in that communion, such as Gossner, Lindi, &c., out from his borders? Why does he despoil Lutherans of their right, compel them to bring up their children to the Greek Church if either parent be a Greek, prevent them from receiving a converted Greek into the Lutheran church, and hold out every mercenary inducement to Lutherans to desert the church of the Reformation, and enter the Greek communion? Why have Romanists plundered, tortured, burnt, and destroyed in the most terrific modes, countless hundreds of Protestants? Why do they still imprison, immure in damp and filthy dungeons, those who belive diversely from themselves? All these, and numberless other cruelties and barbarisms, spring from creeds made by men, and enforced by pains and penalties, fire and faggot, spear and sword.

Oh no; creeds are very innocent things; such demonian progeny could never proceed from so holy a source. The inhumanities complained of have their origins not in creeds, but in the deep depravity of human nature. Yes; but by the same process of reasoning, all the evils of the world may be resolved into that same depravity, instigated by the devil. Duelling is murder, and proceeds from the wickedness of the human heart, but it is the "point of honor" that transports so-called gentlemen to the field to aim deliberately, and in cold blood, at mutual destruction, and the "point of honor" is in sooth a very harmless thing. Juggernaut is a very innocent contrivance, but what multitudes have been crushed beneath his relentless wheels; and yet all the human gore and quivering flesh that hang around that hateful idol, may in like manner be traced to the dark ignorance and depravity of human nature. But it is the abuse of creeds that leads to all these horrid evils. Very well, if so liable to such fearful abuses; then let us so

modify them that their power for evil may at least be abridged, if not entirely destroyed. If an animal becomes dangerous chain him, but do not destroy him, for in his own place and under proper restraint he is too useful to be dispensed with. But if he must go at large saw off his horns and extract his teeth. How? We shall endeavor to show before we close.

The frightful abuses referred to can not be perpetrated in our free country, where the church does not possess, as we hope she never may, any evil power to enforce her enactments. But there are other evils arising from creeds, as prevalent in our land as anywhere else, to one of which we wish to direct attention. We refer to the obstacles they interpose to christian progress. We can not illustrate this objection better than by repeating an incident related by Dr. Franklin. In conversation with one of the leaders of the sect called "Dunkers" the Dr. states, he inquired of him why his sect did not publish the articles of their discipline? The Dunker replied, "it had been proposed among them, but not agreed to for this reason, when we were first drawn together," said he, "it had pleased God to enlighten our minds so far as to see that some doctrines which we esteemed truths were errors, and that others which we had esteemed errors were real truths. From time to time God has been pleased to afford us further light, and our principles have been improving and our errors diminishing. Now we are not sure that we have arrived at the end of this progession, and at the perfection of spiritual and theological knowledge, and we fear that if we should once print our confession of faith we should feel ourselves as if bound and confined to it, and perhaps be unwilling to receive further improvements; and our successors still more so, considering what their elders and founders had done to be something sacred, never to be departed from."

"This modesty in a sect," continues Dr. F., "is perhaps a singular instance in the history of mankind, every other sect supposing itself in possession of all truth, and that those who differ are so far in the wrong; like a man traveling in foggy weather, those some distance before him on the road he sees wrapped in fog as well as those behind him, and also the people in the fields on each side—but near him all appears clear, though in truth he is as much in the fog as any of them."

There is much soundness in the Dunkers' reason for not fettering their denomination with a creed, as it might prove an obstacle to their receiving further improvement, and doubtless creeds have tended not a little by shackling the mind to impede christian progress. It is not possible, however, in a Protestant country for a sect to preserve strictly a stationary attitude. Light will flash into their minds from surrounding and more liberal sources, yet their religious progress will be retarded in proportion to their servile submission to a permanent and unalterable creed.

It is further to be remarked, that the Dunkers give it as a reason for not imposing a creed on their sect, lest it should have a binding influence on their successors. They were evidently not for constraining posterity to receive the prevailing

views of a by-gone age, which increasing light might prove to be unsound. It is the design of a creed to keep future generations in the same path that their fathers walked in, just as if the attainments of one age were to be the measure of those of the next, or as if those enjoying the light of the nineteenth century must be guided by the dimmer rays of some preceding one.

It is further to be observed that the course the Dunkers adopted, was favorable to christian progress. It led, as they verily thought, "to improve their principles and diminish their errors." It is great arrogance in any church to claim the possession of all the truth which the Scriptures are susceptible of revealing, and since none can reasonably make this claim, it follows that with every denomination there is room for improvement both in the knowledge and practice of religion.

As they proceed in their researches, and make new discoveries in the vast domain of divine truth, they will be inclined to lay less stress on matters of speculation, and more on the plainly revealed and fundamental truths of the gospel, and on the solid and substantial virtues which enrich and adorn the christian character.

Finally, the above brief account of a minor and an obscure sect, is replete with instruction very suited to profit the present age. It is only by laying aside the trammels which human wisdom has fashioned that any, however great their privileges, can hope to go on to perfection, and to stand "complete in all the will of God." But how shall we so frame our creeds as to derive all the advantages they are capable of affording, and at the same time escape so far as possible the dangerous consequences that may result from them?

1. They must be *brief*. The so-called Apostles' Creed contained but three general articles referring to the *Father*, the *Son*, and the *Holy Ghost*, each comprising several cognate truths. When Paul and Silas received the jailor into the church, the creed they prescribed was, "Believe in the Lord Jesus Christ." That of Philip was equally laconic. When the eunuch desired to be baptized, he thus declared his faith, "I believe that Jesus Christ is the Son of God," and Philip forthwith recognized him as a member of the church of God. How do these early and apostolic creeds compare with modern ones; for instance, with the Decrees of Trent, the Westminster confession of faith, and especially the symbolic books of the Lutheran church, which are absolutely more voluminous than all the writings of "Moses and the Prophets," and on some points harder to be understood, as is evident from the contentions among the most learned as to what they really teach. What an infinite burlesque is such a stack of symbolic volumes piled up "Ossa upon Pedeon," upon the usual definition of a creed "a summary of christian doctrine! It is a remarkable and most significant fact, that there is scarce a religious denomination in christendom, beginning with the Roman Catholics and coming down through all the various gradations, including Episcopalians, Presbyterians, German Reformed, Methodists, Lutherans, both in Germany and the United States, until we reach the last, lowest and most abandoned

of all sects; viz: the Mormons—who at this moment agree or are ever likely to agree as to what their respective creeds—their own *choice summaries teach* on some points of doctrine. And one of the causes of this contention is, their undue length and their details on subordinate points, which do not of right belong to a fundamental creed, and should no more enter into it than minor regulations should be incorporated in the fundamental law laid down in a Constitution for a State, or Synod, or any other important association.

When the great Christian Alliance met in Exeter Hall, in London, in 1846, to prepare a creed around which the whole evangelic world might harmoniously gather, they adopted but some eight or nine articles, comprehending about the same number of lines on a printed sheet not larger than a child's hand.

The Maryland Synod a few years ago adopted a kind of platform of Lutheran doctrine, comprising what the Synod deemed to be the fundamental principles set forth in the Augsburg Confession, and it contained about the same number of articles and the same great truths as that of the Christian Alliance.

On this platform the whole Synod agreed; old as well as American Lutherans could most heartily assent to it, and it furnished a center of union and a basis for christian operation sufficient for every vital purpose, around which the whole church could rally, and respecting which there could be no misapprehension and no strife. We say, then, creeds must be brief.

2. They must include only the plainly revealed and fundamental principles of God's Word. Details must be eschewed; minor and doubtful points remain untouched. If we agree on plainly revealed and cardinal doctrines, it is sufficient; and on all others men may safely be left to exercise their own exclusive judgement. Such a creed would be cordially and universally embraced by Lutherans; it could do no harm and would effect untold good. Under it we could labor together in peace and love, with energy and zeal; God's blessing would abide upon us; we should as a church present one broad, mighty, and undivided front, and our American Lutheran church would soon take a rank among the churches of our country, and command a degree of respect which have never yet been awarded to her; she would bound forward as she deserves to do, and is capable of doing, as on the wings of an eagle and with the strength of a lion; she would exert an influence at home and abroad—upon the populations and institutions of our own country, and those of heathen lands which she has never yet exercised; in a word, the establishment of such a condition of things would be the presage of Lutheran millenial glory. But fetter us with symbolic restrictions; take away from us the liberty wherewith Christ has made us free; rivet once more upon us the chains which our American fathers had broken asunder, and then farewell to Lutheranism in the United States; then write ichabod upon her walls, for she will fall short of her mission, fail to realize her glorious destiny, and sink into undeserved neglect and pity.

REMARKS.

(The foregoing article upon the subject of Creeds is from the *Lutheran Observer*. It was sent to us by the request of some brethren in Pennsylvania. There are several points of interest in it; that which refers to the Brethren is one of them. We give the article entire, as a separation of its parts might be thought to do injustice to the author and his subject. Having neither time nor inclination, at present, to review the article, we shall merely offer a remark or two upon it. 1. If a Creed, brief in the number of its articles, and plain in its statements, would have been desirable and useful in maintaining harmony and union in the Church, would we not have had some allusion to something of the kind by the Great master himself, or by his inspired servants? Both Christ and his inspired apostles foresaw the apostacy that would take place after their time. The apostle Paul plainly foresaw this, and hence says, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," &c., 1 Tim. 4: 1. Again he says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables, 2 Tim. 4: 3—4, Now as our Lord and his inspired apostles felt the greatest concern for the purity of doctrine, and for the union and efficiency of the church, whatever could have properly subserved these desirable ends, would not only have been suggested, but provided, and as no provision for any creed apart from the inspired writings was made, we come to the conclusion that no such auxiliary to the inspired writings for the government of the church was ever designed by the Divine Founder of Christianity. The fact that inspired men did not attempt to give the church a creed, would seem to be a sufficient reason why uninspired men should not.

2. Further; the following statement in the article shows that even creeds seem to accomplish but little in preserving union, since there is not an agreement among those who have adopted creeds as to what they teach: "It is a remarkable and most significant fact, that there is scarce a religious denomination in Christendom, beginning with the Roman Catholics, and coming down through all the various gradations, including Episcopalians, Presbyterians, German Beformed, Methodists, Lutherans, both in Germany and in the United States, until we reach the last, lowest and most abandoned of all sects, viz: the Mormons—who at this moment agree, or are ever likely to agree, as to what their respective creeds, their own *choice summaries* teach on some points of doctrine.—J. Q.)

Time of Refreshing yet to Come.

It is a conceded fact by all, that looks coldly down upon the simplicity of the *Christian's* life. Yet it is too palpable to be denied, that in that plain simplicity he is following the example set before him by the Savior of the world. And in following that example, though he be

tossed "to and fro" upon the angry billows that roll high upon this "sin polluted" sea of time, there is yet a consolation in the idea that there are *times of refreshing yet to come.*

There may be times in which the *true* Christian may feel the full force of his own helpless condition. He may be occasionally thrown into places in which the very atmosphere seems impregnated with profanity; where sin like an avalanche rolls recklessly in its devastating course, and dealing destruction upon everything that seems generous to the cause of Christ; where sin like huge mountains towering in their lofty hights and threatening, "as it were," to mix and mingle with the blue sky of *Christian purity*, yet "if he has repented and is converted, that his sins may be blotted out, the *time of refreshing shall come* from the presence of the Lord." Acts 3: 19.

How impossible it is for "mortal man" to get a true conception of that *"time of refreshing."* No flower that ever blossomed, however fair; no fragrance that any blossom ever emitted, however sweet; no witchery of art; no nothing that man can contemplate or imagine, is to be compared with that *"time of refreshing yet to come."*

Nothing save the eye of faith can draw a just conception of that time of refreshing. Then let your thoughts be carried through the ethereal regions, and triumphantly landed at the very portals of everlasting bliss, and there feast your eyes upon a glorious approximation "of the times of refreshing that shall come from the presence of the Lord."

Oh, may God assist every one to prepare for THAT TIME! Oh, assist them to hope for it, fondly hope truly, believingly, and then go to their reward!

Hope which is REFRESHED by streames of love
Is fed by springs immortal from above.

C. S. B.

Pekin, Illinois.

The Way to be Great.

The desire for distinction may be set down as one of the innate and characteristic passions of man. It is unavoidable and unconquerable, and therefore right, with due qualifications. It glows not only in men of the world, but in the purest and holiest Christians. And yet this passion, selfishly indulged, has deluged the world with blood, and has been the prolific parent of all manner of crimes.

God's method in the spiritual culture and salvation of man is not to extirpate any power or passion of our nature. He put no wrong faculty into our constitution, and sin has introduced no new one. All sound theology must proceed on the assumption that there is nothing essentially bad in us. Sin is the misuse, and holiness the right use, of our powers.

What true greatness is, and how it may be rightly and successfully sought, are points about which men in general fatally misjudge. They assume that it consists in some form of self-aggrandizement; whereas the experience of the world agrees with the teaching of the Bible in the emphatic affirmation that the only worthy distinction lies in usefulness, and that the way to it is not the crowded road of self-seeking, but the unfrequented path of self-sacrifice for others' good. The Divine Man let us into the heart of the subject when he said, "Whosoever will be chief among you, let him be your servant." There may be notoriety for a time without

usefulness, but not fame. A monster of wickedness may fix the world's gaze for a little while; but posterity will execrate him, and at last forget him. Look at the world's greatest men, and see if they do not agree in this, that they were useful. It is not the men of most masterly ability whose names are handed all down the ages as household words, but the men who have used their ability for the good of others.

This explains why so few of the ancient philosophers are held in honor, or even in remembrance, to-day. They aimed not at practical utility, but at abstract speculation. One of the old Greek or Roman philosophers would have felt insulted if any useful invention had been attributed to him. Who would expect to find in the writings of Seneca so absurd an utterance as I am about to quote from him? He says: "In my own time there have been inventions of this sort: transparent windows, tubes for diffusing warmth equally through all parts of the building, shorthand, which has been carried to such perfection that a writer can keep pace with the most rapid speaker. But the invention of such things is drudgery for the lowest slaves; philosophy lies deeper. It is not her office to teach men how to use their hands." Seneca labors to clear Democritus from the disgraceful imputation of having made the first arch, and Anacharsis from the charge of having contrived the potter's wheel! How different is the office of philosophy, and how much more enviable the reputation of philosophers, now, when the heavens and the earth are ransacked to secure the physical amelioration, the intellectual development, and the moral elevation of mankind. Who has ever heard of Democritus, or of Anacharsis? Who has not heard, and in the far-off ages who will ever fail to hear of Davy, Fulton, Morse and Field?

The truest fame is the fame of doing good. I know men's conduct denies this; but their best judgment affirms it. They seek the sham greatness which they really condemn; and rarely aim at the real greatness which they in their hearts approve. They praise Howard, and follow Napoleon. Much as the world censures the overleaping ambition which blasted Napoleon's fame, swarms of pigmies may be seen creeping along in the track of his giant strides. And yet the popular voice applauds generous, self-sacrificing devotion to the public good. The foremost man of the age is the most modest and magnanimous. He could write to the War Department, after the battle of Shiloh, concerning the only subaltern who could aspire to be his rival: "To his individual efforts I am indebted for the success of the battle." For the nation's good, he could suffer that same great captain to become the cynosure of all eyes in that grand march to the sea, which broke the back of the rebellion.

The loftiest exaltation humanity has ever attained, or ever will, was reached by the path of benevolent and suffering self-surrender, Christ Jesus "thought it not robbery to be equal with God;" yet he "made himself of no reputation," and for our sakes "because obedient unto death, even the death of the cross. *Wherefore, (on which account) God also hath highly exalted him*, and given him a name which is above every name." His track to the throne lay through Gethsemane and over Cavalry.

The providence of God arranges matters so that those who devote themselves to him and for his sake, to the good of their fellow-creatures, shall have the best of it in both worlds. He has de-

termined to make "godliness profitable" for both lives. Many a time an unselfish decision to live for God has been the first act in a grand career. Few passages in Scripture history have so many elements of romantic interest as the narrative of Ruth? And who was Ruth? A heathen woman, who left her home, her friends, and her country, in voluntary exile, on account of her reverence for God and her pitiful love for her widowed and childless mother-in-law, to whom she became a faithful friend and provider. Her self-sacrifice received a rich reward. She had what is worth all else in this world —the smile of God in her soul; and, besides this, wealth, high position, a most honorable marriage, and world-wide fame as progenitress of David, Solomon, and the "greater than Solomon." Worldly ambition would have marked out a very different course for her, in which she would have lived and died a Pagan, as unnoticed and worthless among the idolatrous herd around her as a single pebble in the desert which lay along the border of her native county. The benevolent Genius of Religion has picked up many a pebble out of the dust, has polished it, and made it flash with the luster of holiness all round the world and all down the ages.

What would Luther have been, if he had never learned that gospel of self-sacrifice which broke the fetters of his sin, and bound him a willing captive in loving service to the race? A scowling monk, a great soul buried alive, of whom the world would never have heard. The inspiration of this spirit made Morison drop his last, and by his translation of the Scriptures open the door of hope to the three hundred millions of China. It made Bunyan drop his tinker's soldering-iron, and with his pen trace the Pilgrim's path so vividly, all the way from the City of Destruction to the open gates of pearl, that all succeeding generations of believers will find the way to heaven easier. It has done wonders for many a man of far humbler capacity. Harlan Page was an unpretending layman possessed of no remarkable intellectual gifts, and having a feeble body which failed and fell at the age of forty-two. Draw near to his death-bed, and hear him say with deep humility, yet with unfaltering confidence: "I know it is all of God's grace, and nothing that I have done; but I think that I have had evidence that *more than one hundred souls* have been converted to God through my own direct and personal instrumentality."

Oh! ye who thirst for distinction, hear the sure word of God. "He that winneth souls is wise," and "they that are wise shall shine as the firmament, and they that turn many to righteousness, as the stars forever and ever."—*Independent.*

"CHURCH GOING."

Under the above heading, the Philadelphia Daily *Ledger*, Aug. 14th, calls attention to some things connected with the popular church worship at the present day, that deserve the attention of every friend of true christianity. The time has come when the secular press is outspoken against the worldliness that is now manifested among the fashionable church goers. The reformatory power that should ever be in the professed church of Christ is now nearly departed; and those who should be leading sinners to Christ are becoming stumbling blocks in their way. The time has come when it is hazardous for

a young convert to join a popular church, lest he be drawn into the spirit of the world, and led into a mere cold, dead formality, and settle down into a lukewarm state.—Ed.

The Editor of the *Ledger* says :—

The question is often asked, why do not more people attend church? And it is answered in various ways, though unsatisfactorily. One reason assigned is that they work so hard during the week that rest is absolutely necessary on Sunday; or, in other words, they want an excuse for lying in bed. Now surely this is an answer that is unworthy of a rational being, who has any sense of accountability to his Maker. The system of fine dressing, now so prevalent, has a great deal more to do with keeping people from church. Poor people hesitate to enter any of the large, fashionable temples with which our great cities abound, and whereon architecture, sculpture, decoration and music exhaust their resources to gratify the taste or the love of display which animates the congregation.

There is among modern sects a rivalry as to which shall build the handsomest churches. The expenditure thus incurred involves a corresponding increase of pew rent, so that the renting or owning of a pew is frequently beyond the means of a man of moderate income. Then, again, in those churches where there are free seats reserved for the poor, the very fact of their being so set apart prevents the poor from occupying them, for very few persons have the moral courage to confess their poverty, as the sitting in one of those seats would amount to. There is as much pride in the heart of the honest poor man as there is in that of his wealthy neighbor, and just as little disposition to be considered a nobody. The desire to appear like a lady is as active in the bosom of a poor man's wife as in that of the wife of a millionaire, and she will gratify it whenever she can. Now it is precisely at church that the ladies of wealth make the greatest display, and their humbler sisters, being unable to compete with them, stay away, whereby the church suffers in popularity and efficiency. This showy dressing is a very serious evil in more ways than one, but inasmuch as every lady has the right to dress as she pleases, there is no remedy for it to be hoped for except in a higher moral tone of society, and a more just appreciation of the objects for which the Sabbath was instituted. If ever genuine humility should take the place of pride, and church-goers be thoroughly impressed with the fact that they are 'miserable sinners,' the day will have arrived when fine dressing for church will be laid aside and become a thing of the past."—*World's Crisis.*

For the Visitor.

IN MEMORIAM.

I will attempt to perform the melancholly duty of announcing the death of our late Bro. Jacob Billman, who resided near Dayton, Ohio. Bro. Billman died after a somewhat protracted illness, at his home in this county, (Montgomery) a few weeks ago, surrounded by kind friends, and children and grand children, all of whom have lost a kind parent and friend. We recollect very well our first acquaintance with the deceased, and the very favorable impressions made on us when we first knew him we retain, and the longer we knew him, and the more intimate our acquaintance, the more we loved and regarded him. And while his cold and lifeless body has been con-

veyed to the tomb, and now rests in quiet sleep, and knows not of the deep and solemn rumbling of the little brook that glides by near his last resting place, our mind is vividly impressed with the exemplary character of our brother. And in this day of coldness in the hearts of so many who profess to love God we feel the more the loss of that warm hearted and kind friend We never met him under any circumstances but he had a kind word of encouragement to follow more closely the blessed Savior. But now his place in the church and in society is vacant. But yet in character and example he lives; and while we revere his character, we can not help but mourn the loss of so valuable a friend. He was ever influenced by a modesty found in few souls. His voice was seldom heard to utter any unnecessary words, and for this reason perhaps he was not so prominently noticed as many others of more words and less of the true spirit of Christ. Those who knew him best, however, admired him most. The admiration of his friends was the recognition of his true, Christian-like character. But their devoted attachment to him was a more valuable confession of his generous personal qualities and social virtues. In his intercourse with others he was gentle and kind. As a friend he was warm hearted and true. Strong in his own convictions, confident in the correctness of his beliefs, he none the less conceded to others the right to think for themselves, and was ever tolerant in this respect; and could his dust speak from the grave as I thus attempt this feeble delineation of his character, his sturdy honesty would doubtless say as Cromwell said to Lely, "Paint me as I am; leave not out the scars or the wrinkles.' If he had faults they were the faults of a generous nature and I know not what they were. The old Roman maxim founded at once in justice and right feeling, "*De mortuis nil nisi bonum*," (Say nothing evil of the dead,) is one that I can obey on this occasion without violating the most scrupulous dictates of sincerity.

And while I write of him I can not resist the thought that all that is precious in his character has been rendered sacred by death. On the love we bore him, while living the pale rider hath set his seal, a seal that neither time nor event can destroy.

In our limited judgments, and in our imperfect comprehensions of the great scheme of things, we might be disposed to murmur. But to him who has reached the bounds of man's appointed years, enjoyed the blessings of life, finished its labors, and obtained its ends and expectations, there is a sweet canticle, and our sorrows are mingled with a deeper and more willing resignation.

And while our brother is gone, he has left us to chase for a little while longer the shadows which he has exchanged for unutterable realities. And doubtless as the last hour seemed to be approaching, all terrestrial advantages were viewed by him with indifference. His earthly hopes, his human longings became dim, then in the light of those infinite longings which stole over him soft and holy as day-dawn he passed away from time, he departed this life to enjoy greater distinctions, worthier honors, and nobler positions than those of earth.

GEORGE W. MURRAY.

Dayton, O. Sept. 21, 1869.

WOMAN IN ADVERSITY.

Women should be more trusted and confided in, as wives, mothers and sisters. They have a quick perception of right and wrong, and without always kowing why, read the present and future,—read characters, designs, and probabilities, where man sees no letter or sign. What else do we mean by the adage—"mother wit,"—save that woman has a quicker perception, and readier invention, than man?

How often, when man abandons the helm in despair, woman seizes it, and carries the ship home through the storm! Man often flies from home and family to avoid impending ruin. Women seldom, if ever, forsakes home thus. Woman never evades mere temporal calamity by suicide or desertion. The proud banker rather than live to see his poverty gazetted, may blow out his brains, and leave his children to suffering and want. Loving woman would have counselled him to accept poverty, and live to cherish his family, and retrieve his fortune.

Woman should be counselled and confided in. It is the beauty and glory of her nature, that it instinctively grasps at, and brings to the truth and right. Reason, man's greatest faculty, takes time to hesitate before it decides; but woman's instinct never hesitates, and is scarcely ever wrong, where it has an even chance with reason.

Woman feels were man thinks, acts where he deliberates, hopes where he despairs, and triumphs where he falls.—*Home Guardian.*

Faith supplies to its possessor Jesus and the fullness there is in him, and transmutes every conceivable evil into a blessing.

The Family Circle.

A WISE MOTHER.

Mrs. S. was a poor, industrious woman, living in our village some years ago, who seemed to me to be a pattern of good mothers. At the time I am just speaking of she had seven children; the eldest was a boy about ten years of age, who had just begun to work with his father. They had given him a good education at the village school, where the second boy was still attending. Many of their neighbors thought they kept their boys too long at their books, when they might have been earning something; and they took care to let their opinion be known.

Mrs. S. could neither read nor write herself, and so often had she reason to regret this that she was doubly anxious to have her children well taught. With her girls her plan was this: she sent them to school till they could read and write well, and then she took them under her own teaching at home. And let me here observe, she made a point of sending them regularly and punctually, and she, moreover, took pains to make them learn their appointed lessons at home.

Perhaps, from what I have said of Mrs. S. you will think her a stern, loud-talking woman; but nothing could be more unlike her. She was of the middle height, plump, fair, with rosy cheeks, mild blue eyes, and a smile so sweet you could hardly look at her and feel cross at the same time. Her voice was very gentle, and she had an unusually tender way with her children, and with all this she was as firm as a rock.

"Harry, my boy, 'tis time for school; get your cap at once," was quite sufficient. Harry went; he knew his mother meant what she said, and expected to be obeyed. She had made all her children mind what she said when they were tiny little creatures, and when they grew older, obedience came naturally to them. Some mothers have a foolish habit of saying, "I will tell your father," or, "I will call the policeman."

No; make your child feel he is to obey you because you are his mother, and do not appeal to any one else. A mother's word ought to be a child's law, and this is the key of domestic management.—(See Lev. 19: 3.)

Youth's Department.

The Hay Loft Boys---A True Story.

It was noon at Eaton Academy, and a score of boys were playing around the door. Suddenly a lad of fifteen dropped his bat and left the group; another seemed preparing to follow, when a tall, coarse fellow cried out, "Come, it's time for you Christians to go to meeting" Ere he had finished, six or eight were following the first, who had just entered an adjoining stable. A new scholar looked after them a moment, and then said: "Bill, where are those boys going?" "Oh!" replied Bill, with a sneer, "they are the 'hay-loft boys.' Every now and then they quit their play just so, and go off to their prayers." "Won't they let the rest of the boys go?" "Yes, if you want to; but I guess it would be a dull place for you; *I'd rather play ball.*" "But what makes them go?" "I don't know; ask John when he comes back, he'll tell you. We have tried to laugh them out of it, and called them *little Christians*, but they *owned* up so quick that there was no fun in it. Then we called them 'hay-loft boys,' but most of them do not seem to care. We went and listened one day, and went in, thinking it would plague them, but they kept on praying just the same, and we were glad to get out. So I think we had better let them alone, and go to our game again." The boys resumed their play, with half of their number praying. Several months previous, four boys had, of their own accord, commenced this little meeting as a means of bringing one of their number to the Savior. *He* blessed the means, and they encouraged, had persevered, until one after another had joined them, and now they numbered ten. They seemed to enjoy it better than play, and came forth from their meeting with beaming faces.

One day there was nice skating, and the teacher said: Boys, I'll give you permission to skate to-day noon."—"Thank you, we had rather not," they said. "Why?" "Because we have something better." "What is it?" "Our prayer-meeting."

Thay had kept it up so long and faithfully, that those who did not join them learned to respect their consistency and let them alone. All except scoffing Jesse. He was a new scholar and thought surely these boys must be in sport. "I never saw boys do so before, but there they come. I'll tease John a bit. John, where have you been?" "I have been to the minister's stable." "What for?" "We have a prayer-meeting." "Did you pray?" "Yes." "What makes you?" "Because I *love* to." "Did your teacher tell you to go?" "No; we went of our own free will." "I cannot understand it. I

never saw boys do so before." "What, never saw boys pray?" says Johnny, now turning questioner. "No."—"Why?" "I don't know; expect I'm too bad for that."

Suddenly the school-bell rang. The pupils hastened to their seats. Johnny's face beamed with the consciousness of duty performed. Jesse sat quiet and thoughtful for awhile. He did not understand it. Here were *boys* praying and not ashamed of it. He had tried to tease them, but the tables had been turned upon him. I'll let them alone, he thought, or they'll be preaching to me. But the next day when the boys came back singing and happy from the loft, Jesse could not resist the temptation to talk a little. "Johnny," he said, "tell me what you do over there?"—"Why don't you come and see?" "Oh! I can't come; but what do you do?" We all pray, and then sit down and talk about Jesus." "What do you pray for?" "We pray that we may all love the Savior, and be more like him. We ask him to help us to mind our teachers and parents, and to help us get our lessons." "What, pray about your lessons? That's queer." "Yes, Jesse, you don't know how much help it is when you have a hard lesson to carry it to Jesus, and ask him to give you patience. He helps *me* in all my lessons." "Is that all you pray for?" "No; we pray for all the scholors who do not love Christ. We pray for you, Jesse. Won't you pray for yourselt?" "No, I never prayed in my life; I cannot." "Come with me to the hay-loft to-morrow and we will pray for you."

To-morrow came, and the boys at noon again sought their place of prayer, but Jesse was not there, nor was he in his accustomed seat at school.

Perhaps the arrows of truth had pierced his heart; and he feared to come. Fervently did the little band pray for him. Fervently they still pray. They *expect* an answer.

In the school of the great Teacher they believe Jesse will bless God that he ever met the hay-loft boys."—*S. S. Times.*

Correspondence.

Journal of Committee to the South.

Dear Visitor. Grace, mercy and peace to you, and to all the faithful brethren and sisters in the Lord. Supposing that a brief journal of our labors on our Southern Mission will be more or less interesting to many, and as a number whom we met by the way expressed a desire to hear from us, we have concluded to gratify them through this medium.

We started from this place, Bonsacks, Va., on the evening of the 30th of July, traveled all night, and arrived at Bristol, Tennessee, a distance of about one hundred and fifty miles, Saturday morning, 31st, at 6 o'clock. Took the Knoxville train 20 minutes after 6 and arrived at Johnstons Depot, on the E. Tenn. & Va. R. R. after an hours travel, where we were met by brother John H. Bowman, who conveyed us to his residence 1½ miles distance, where we met with his very kind and hospitable family consisting of his companion, one son and five daughters, all professors except the two youngest, who have not arrived fully to mature age. After taking some refreshment and resting a little while, we set out on horseback to the Knobcreek meeting house, a distance of 5 or 6 miles, where we me with the brethren in church meeting. Being brought together, a suitable op-

portunity was afforded for admonition and exhortation. An election was also held for one deacon and a brother advanced to the second degree of the ministry, and four persons received by baptism. We enjoyed this meeting much, it being quite harmonious, and indicated a degree of living Christianity. Sunday morning, August 1 The brethren had made arrangements for four meetings to-day, so it became necessary to divide. One preached forenoon and after at Knobcreek, and the other at Ranges school house in the forenoon, and at the Seminary in the village at Johnstons depot, in the afternoon. At these meetings were two ministers of the Christian church present in the forenoon, and in the after noon four, two of the above named church and two Methodist. Good congregations and interested attention. Monday, August 2nd we met again at Knobcreek, preached to a small congregation, and remained in this vicinity over night. While here we enjoyed the kind and hospitable entertainment of the brethren who reside here.

This section of country lays well and the soil is naturally good, but agricultural enterprise and improvement wants stimulating. The financial condition of the country is somewhat embarrassed not having fully recovered from the ravages of the war.

August 3rd went to Cherokee, met with the brethren in their harvest meeting, tolerable congregation and good attention, and dined with brother F. W. Dove. A number of brethren and friends were present and we passed the evening pleasantly with the kind family and friends. At candle light returned to the meeting house for preaching; good congregation and good attention. August 4th met again at 11 o'clock. In the afternoon visited an afflicted sister; had a season of devotion, after which we went to brother Jesse Crosswhite's. Enjoyed the hospitalities of the kind family and attended meeting at candle light at Cherokee Seminary. Good congregation and good attention.

Tuesday August 5th went to Pleasant Valley 10 miles distant. Attended thanksgiving meeting. Here two were received by baptism. Dined at brother Conrad Basbore's. Returned to the meeting house at candle light for preaching; a good congregation and with a portion of the audience good attention. Stayed all night with brother Samuel Miller, son of old brother Peter who lived and died in Augusta Co. Va.

August 6th attended church meeting, arranged especially for the purpose of lecturing to the members generally upon the relative and social duties resting upon them, the official toward the private members, and the private toward the official members. Our labors we think were kindly received and our motives appreciated.

While at this place the election for governor of the State came off, a precinct being in sight where there were a number of persons collected, and everything passed off quietly, and quite a number joined our procession where baptism was administered and observed excellent order.

At this point brother J. Rife from Hawkins met with us, who accompanied us to White Horn congregation in that county, to which we went on the morning of the 7th leaving Jonosboro at 7 : 20 and arriving at Rogersville Junction at 9 : 50. We were compelled to pass by an appointment for two days meeting at Limestone, an error having been made in making the appointments contrary to instructions. This we much regretted as we had learned that that church needed some attention. We

were met at the Junction by brethren Berry, Beckner and Moore, who conveyed us to their homes, where we rested and were refreshed until time to assemble at the meeting house at 1 o'clock. Held council with the official brethren after which we assembled for public preaching at four o'clock. About the close of the meeting the sun was totally eclipsed which produced rather solemn sensations, calling to mind the time to come when the sun shall be darkened and the moon refuse to give her light.

Sunday August 8th at 10 o'clock met for public preaching and at 3 o'clock met again for general exhortation and admonition especially for the comforting and encouragement of the members. Went thence to sister Alderson's where we were kindly entertained and rested from our labors until morning.

Monday 9th took the cars at Rogersville Junction at 9 : 50 for Morristown and arrived at 25 min. after ten. Went to Macedonia on the Holston River, attended meeting at 3½ o'clock; good congregation and good attention. Remained at brother Albert Sollenbarger's over night, who is a family relative, by whom we were returned to the R R. On the morning August 10th left Morristown, arrived at Knoxville at 1 o'clock. At 2½ passed Lenoir's Woolen Factory, Cleveland 5½ o'clock, arrived at Chattanooga about sunset. Cars stopped for supper Up to this point, the end of the E. Tenn. & Va. R R we received some facilities as ministers traveling at reduced rates. We feel that it is due to this road to say that it is the most liberal of all R. Roads that we have ever traveled. All that it is necessary for a minister to do to secure half fare accommodations is to present his credentials showing that he is a minister, and paying fare one way gets a ticket that returns him free of charge. At Chattanooga we took the Nashville & Chattanooga R R. to Stevenson, Alabama, then the Memphis & Charleston Tenn. R. R. via Bellfonte, Huntsville, Decatur, and Tuscumbia, to the Iuka Springs in the state of Mississippi. Leaving the R R. at this point August 11th we hired conveyance to Eastport on the Tenn River, a distance of 9 miles, here ferried the river and then walked three miles to Waterloo. Here met with some lumber wagons upon which we took passage to the vicinity of the brethren in Hardin Co. Tennessee, a distance of 12 miles. Arrived at brother John Scott's late in the evening much fatigued and overcome with the excessive heat. Found sister Scott in bad health but she informed us that she was getting better, having had quite a protracted illness. Her daughter however, a young woman and a sister in the Lord, attended to the household affairs and our necessities for the time being were supplied, and being cheered by their kindness and entertained by the history given us of the first fruits in that country we passed the evening and night comfortably, and next morning August 12th, accompanied by br. Scott, we set out on foot to brother Stephen Austin's, a distance of 2½ miles. Found here a family of worshippers, the parents and several of the daughters members of the church. We spent this day in conversation about the affairs of the church, of the society and country.

August 13th at 11 o'clock assembled according to appointment at the meeting house (New Prospect, a fit name for the occasion), had public preaching, tolerable congregation considering the circumstances, the members generally present. 14th at 11 o'clock public meeting at the union meeting house at

the lumber mills; had a good congregation and good attention. Preaching again at 4 o'clock; had a good meeting. Returned to brother Scott's to pass the night. Sunday morning 15th meeting at the same place; preached at 11 o'clock; large congregation and good order and attention. Dined with the Rev. James Haynes of the Methodist persuasion, and were kindly entertained by himself and family. Met again for preaching at 4 o'clock; large congregation and interested attention. Was entertained for the night with Mr. John Haynes and family. Had very agreeable conversation on religious subjects. Though belonging to the Methodist fraternity he appeared to endorse generally the doctrines of the Brethren.

August 16th was conveyed by Mr. Haynes to New Prospect. Public preaching at 10 o'clock, and as the ordinance of baptism was to be performed it was judged proper that a discourse should be delivered on the action in performing the ordinance, which was done in as brief and comprehensive a manner as we were able to do it. We had riveted attention, and while the essentiality of what we consider the gospel mode was insisted upon, all appeared to receive it kindly, and to appreciate our motives properly. The sister, a young woman by the name of Laird, was now accompanied to the water by the whole congregation, and during the whole performance there was the best order and solemn attention. In the afternoon the members met at brother Austin's for the purpose of organizing the church, held an election for minister. Brother John W. Scott was called to the work, and received in the second degree, we judging it necessary that he should be authorized to administer the ordinances. There was no deacon chosen as we thought most prudent to defer that matter and pray the Lord of the harvest. At 6 o'clock we assembled to celebrate the ordinances of the Lord's Supper &c. According to arrangements the members were all present but one or two who could not be present owing to circumstances beyond their control. One sister present did not come to the table owing to indisposition in point of health. There was a good congregation present and for the credit of the people we are constrained to say we never witnessed better order and attention on such occasion. We took some pains in laying down the premises upon which we base our practice in these things and believe good impressions were made. After the meeting we had conversation with several persons who expressed themselves almost if not altogether persuaded. Two intelligent men with whom we conversed, who were Baptists, acknowledged that we had convinced them on the subject of baptism and had been consulting about uniting with the Brethren. Upon the whole we think that the prospect at this place is encouraging. The people here are plain and unassuming, and with care and efficient labor, under the hand of God's kind providence, we think we may reasonably hope that this little band of brethren may form a nucleus around which as the first fruits of the great far South, may be gathered a great congregation of apostolic worshippers. There is one thing however that we will mention at this point by way of advice to brethren who travel into distant countries and preach to the people, and receive numbers preparatory to organizing churches, that is that we carefully observe the order of the general brotherhood in our preaching, in our walk, in our conversation, in dress, in our manner of administering the ordinances, and in short in all of its

usages, for whatever our opinions are to the contrary, the general brotherhood is the church. And when as in this case a church is to be organized, and a com mittee is sent to attend to it, she will send such as will insist on the observance of the established usages of the church. And it is much easier to establish the order at once than to adopt it after having been practiced otherwise, and we will only say here that the usages of the church are of long standing and with them the church under the approving smiles of God's good providence has flourished and maintained a standing, or reputation for vital godliness, and therefore ought not to be departed from without due consideration and a full assurance of a higher degree of holiness. In this connection permit us to relate a little circumstance that occurred on our way in pursuit of the brethren. On inquiring about the brethren and where we would find them &c., we were told by a certain man, saying they have got a new religion over there. In our labors we made it a point to allude to this remark and speak of the mistake, and claim that we were making an effort to exhume from under the inventions, innovations and traditions of men, the old religion of Christ and the apostles, and then tried to present the analogy between apostolical practice and the usages of the church. To resume our journal. Our labors now ended at this point. The communion service closed, and the hour of separation drawing near, the members and many of the friends came forward and bade us an affectionate farewell, expressing their gratitude for our visit and labors, and acknowledging that they were much encouraged and satisfactorily instructed. August 17th we at an early hour started for Iuka the point where we would take the R. R. being brought on our way by br. Scott to Tennesssee River. Here we took our final leave from him, and made our way partly on foot and partly by a hired hack. We arrived at Iuka half after 3 o'clock. Here we rested several hours and refreshed ourselves by a resort to the beautiful pleasure grounds, and were regaled by the pleasant mineral waters at this place. Then after partaking of a sumptuous repast at the elegant hotel, we took the cars at half past six for Chattanooga, where we arrived, after a long night's travel, at daylight on the morning of the 18th. Arrived at Whitesburg, Jefferson Co. Tenn. at 2 o'clock P. M. where we stopped with brother R. T. Oaks and family who reside here. 19th attended meeting at this place. The notice being short the congregation was small. Aug. 20th. Appointment at the same place to preach a funeral for a child of brother and sister Oaks, the third funeral that we have preached for children of that family though at different times and all many miles distant from each other. At this meeting there was a good congregation and interested attention, and considerable sensation. At 2 o'clock took the cars for the Limestone church. This is the place where the Yearly Meeting was held in 1860. We arrived at brother David Byerly's, a distance of 35 miles, and enjoyed the hospitality of this kind family over night. Aug. 21st were conveyed to the meeting house, where we were with the brethren in their visit church meeting, partaking with them in the labors of the occasion. Meeting concluded were conveyed by brother J. E. Klepper to his home to remain for the night. Felt much at home here. Sunday morning, the 22nd, returned to the meeting house for worship, met a large congregation, and had good attention. Dined at sis-

ter Anna Nead's, widowed daughter-in-law of the late brother John Nead. Then were conveyed to the R. R and took the cars for Johnston's Depot. Stayed with J. H. Bowman and family till next train. Found br. Bowman suffering under the hand of affliction, but he thought he was some better when we left. Aug. 23rd took the cars for Virginia and arrived at Dublin at half past one o'clock A. M. Stayed till morning with a friend Early in the morning conveyance arrived to convey us some 3 miles to the home of the Rev. Isaac Naff, a brother of our brother Abraham Naff. Here we spent the day and part of the night with the kind family very pleasantly. He is a minister in the Presbyterian church. We were conveyed back to Dublin where we arrived at 11 o'clock, and took the cars for home where we arrived on the morning of the 25th after traveling a distance of something like twelve hundred miles in a direct route saying nothing of the by travel to out of the way points, being absent nearly a month and experiencing the most oppressive heat that we have ever endured and traveling through a large extent of country the most of which vegetation is almost destroyed by the severe drouth—thousands of acres of corn land that will make literally nothing, grass lands so dry that they would burn. There are in Tennessee some sections of fine productive land, and again a great deal of very poor country, and mostly very badly farmed, exhibiting a manifest want of energy and agricultural enterprise. The financial condition of the State is very much embarrassed both as respects the government and the people. The country where the little new church is situated is comparatively in a raw state; but a small portion in cultivation. There are here some fine creek and river low grounds, while the upland is generally poor and gravelly, though laying well and heavily timbered and tolerably convenient for transportation, being near the Tennessee River, which is navigable for steamboats. The land is very low and can be bought for from one to forty dollars per acre. Perhaps there are some young ministering brethren who would like to live in the sunny South and procure cheap lands and make themselves useful in promoting the interests of the Master's kingdom, if they were to visit that country would be willing to locate there. If so doubtless the brethren there would be highly gratified and it would result in much good.

We will avail ourselves of this medium to inform our many friends and brethren who expressed a desire to hear from us, that we found our families all well as when we left them, and all doing well, our frequent prayers answered that our heavenly father would keep them by his providence, and that all their wants might be supplied. And we also embrace this opportunity to return our grateful thanks to our brethren, sisters and numerous friends for their kindness shown to us, and our prayer is that the good Lord will amply reward them for their benevolence

We thank God above all for his kind protection and our prayer is that he will enable us to "serve him in truth with the whole heart" considering what great things he has done for us.

In connection with this report we the brethren composing this committee, beg leave to notice briefly a communication in the Christian Family Companion, current volume, date July 27th page 440, signed P. R. Wrightsman, referring to a meeting held on the 19th of June in Laporte county, Ind. with an account of the sayings and doings of

certain Elders upon that occasion. We will here say that we do most sincerely disapprove of such proceedings believing as we do that it is unauthorized by the letter and spirit of the Gospel, and if the Annual Meeting has ever given such counsel as there claimed it has escaped our notice, and we are satisfied that it is deleterious to the best interests of the church, and is only supported by popular sectarianism, and we are pained to see our brethren so much inclined to assimilate with their proceedings. If there was no other argument against it, the very quotation made by br. P. would expose the weakness of his premises, "compel," "invite them to come in." We would ask do we not in every sermon, in every exhortation, and every conversation invite them to come in? But we want them cooly, and calmly, to count the cost, and have the principles of vital Christianity implanted within them. We are pained to hear brethren express such a horror for the usages of the church, as though it was not "the ground and pillar of the truth," and that the church was less pure, and possessed less wisdom, in primitive than in modern times. They seem to have never learned the important fact that all institutions or organizations, political or religious, are more pure and more virtuous in their youth than in advanced age. As they grow older they become more corrupt, and therefore the necessity of being more concerned at this day about the purity of the church, if the members should not be so much increased. And as we regard both the writing and publishing of the article referred to a palpable violation of the decision of last Annual Meeting upon writing and publishing articles, we do herein enter our solemn protest against it.

And whereas we notice in the same paper of August 3, page 445, a communication from the same author, and also in the number dated August 24, on page 506 and 507 a communication from S. Z. Sharp, complaining of the Standing Committee of last Yearly Meeting for restraining the report of said meeting, it does seem to us that the brethren do not understand the matter. There was no objection to such report being published as had hitherto been published, and so far as known to us satisfied the most inquisitive. But they objected to the presence of a stenographer to take down for publication every word that should be uttered, and thus intimidate many good brethren from expressing themselves, and to publish to the world every uncouth and unprofitable expression that might be uttered. And as far as the question of it being their prerogative to have refused to allow it, we are somewhat surprised that our brother should have thought of it. We would ask in this connection has it not always devolved upon the Standing Committee to organize the meeting and arrange all matters necessary to conduct it profitably and advantagously. And as to a "part of that committee disclaiming to have had any thing to do with it, we would only say that we were with and one of that committee and so far as we now remember there was nothing said adversely to the decision. And further we are satisfied that if it had been submitted to the whole meeting its fate would have been the same, for we heard much conversation upon the subject during the time of the meeting, and after the meeting, and we have since that time been much with the brethren, having traveled east and west among the brethren a distance of more than fifteen hundred miles, and we do not remem-

ber having heard a single brother complain of it, and where the subject was spoken of it was universally disapproved. Hence we are well assured that it is very unpopular, and distasteful to a large majority of the brethren. And it would have been a departure from the usages of the church and thus decided by brethren who have labored day and night with and for the church for many years, that they are entitled to respect for a degree of wisdom and prudence, the result of long experience, as well as for that honesty of purpose which has hitherto characterized their labors.

ABRAHAM NAFF,
DAVID DERRICK,
B. F. MOOMAW.

Our brother Derrick joined the company at Rogersville Junction and returned with us to that place.

JACKSON CO. KAN.
Sept. 5, 1869.

Dear Brother: We write to inform you that we have not received the two last numbers of the Visitor. We hope you will send them to us as we are here on the frontier a good many miles farther west on the Union Pacific R. R. than any brethren we have heard of, and have not seen a brother or sister since here, near four months. This is hard for us as we have always been used to living among brethren and having the privilege of attending preaching every Sabbath. We expect to remain here and plead and call for the brethren to come and preach that we may hear the gospel trumpet sound o'er our beautiful portion of the far west. The harvest truly is plenteous and some appear ready to be gathered into the fold had we laborers to show the plan of salvation. Pray ye therefore the Lord of the harvest to send laborers to this part of his moral vineyard.

We have had a fine season, good crops of every kind, the people enjoy good health, and every thing appears prosperous in a temporal sense. We hope we may soon see many of our good neighbors glorifying and praising God who is ever willing to forgive us our sins.

Your weak sister

S. CRUMPACKER.

Dear Editors: By request I will through the *Visitor* give a brief report of my last visit in Barbour, Upshur and Braxton counties, W. Va. I left my home on the 20th of August, arrived first in Barbour, and had several very good meetings, and preached two funeral sermons. Thence went to Upshur and had several more meetings, preached one funeral sermons and baptized seven persons, and had two more applicants. From there I went to Braxton, where the Brethren never preached before. Here had five meetings and baptized seven more, and left five more applicants for the next opportunity. And several more confessed they were fully convinced of the truth. I then went to Lewis county and had several meetings. From thence I returned home and arrived there on the 7th of September and found all well, thank the Lord.

WM. BUCKLEW.

Preston Co., W. Va.

A Generous Proposition.

Dear Brethren: As I have been for a number of years living far away from the Society of the Brethren, and among those who represent most of the leading denominations of Christians, and others not a few who are infidels, fatalists, spiritualists, &c. And as I have had ample opportunity to compare the different systems, I have become, if possible, more firmly convinced of the supe-

riority of the Brethren's faith and practice. And now it seems to me that there is need of greater effort being made by our Fraternity to extend our faith and increase the number of believers. And now in proportion to our number we have a goodly portion of wealth; in fact, I believe a little too much for our own good. We would travel onward and upward toward perfection a little faster if we had a litttle less trumpery. Enough is a great blessing, but too much is cumbersome And I have been thinking of late that there are at least one hundred of the brethren and sisters who have too much of this world's goods, and I have no doubt they have thought so themselves at times. And now let me make them an offer through the *Visitor*.

I will donate ten dollars toward increasing the circulation of the *Gospel Visitor*, to be given to those who have not taken the Visitor and are outside of the Church. This I will do whenever one hundred brethren or sisters will signify their consent through the Visitor to do the same. This money should be paid in between the first and middle of December next, so as to be in season for 1870. And I would suggest that the number sent for out of any organized church, should be sent to that church to be disposed of by a committee or otherwise as the church may determine. All of which is respectfully submitted.

DAVID L. GARVER.

Hart, Oceana Co. Mich.

Our Prospectus for the Next Volume. An Appeal to our Friends.

In prosecuting our work as editor and publisher of the *Gospel Visitor*, we have reached that number of the present volume, that makes it proper and necessary that we take the necessary steps for preparing for the next volume. Should the Lord, to whose cause and honor our humble work is devoted, permit us to close the present and commence another volume, we design to continue our publication. And while we would guard against any undue anxiey about the future, hoping that what is right and proper will succeed and prosper, nevertheless, prudence suggests that we give our next volume some attention, and solicit the necessary help from our friends to obtain for us the patronage that is desirable for us to have, that we may be encouraged to prosecute our work, and be able to give our readers a Christian Magazine, filled with such articles as will entertain, edify, and profit, and put up in a style, which in neatness and utility will correspond with the contents.

The improvement that we have made in the *Gospel Visitor* the present year, we hope will be appreciated, and prompt our friends to take hold of the work of procuring subscribers for the next volume with increased zeal and interest.

Our subscription list for the present volume is not equal to what we anticipated when we incurred the additional expense of a superior article of paper to that which we had previously been using. Our income the present year will not be more than it was for the last, if it is as much. Then as our additional expenses will be but little less than two hundred dollars, our profits will necessarily be diminished to about that amount. Although this has been a pecuniary loss to us, we do not regard it as a loss upon the whole, since our subscribers have re-

ceived advantage, and we hope that ultimately it will be no disadvantage to us even in a pecuniary point of view. Let this, however, be as it may, we feel like giving to our subscribers if our patronage will at all allow it, a Christian Magazine, worthy of their patronage. We make the foregoing statement to remind our friends of what we have done for their benefit, and hope they will appreciate our solicitude in having them to make a suitable effort to procure subscribers for the *Visitor*, and to extend its circulation.

Our circulation is principally among those engaged in agricultural pursuits, since our brethren are generally engaged in that calling. And as we have been much favored by a kind Providence, with a fruitful season, we hope there will be little or no want of means to pay the small amount for which the *Visitor* is offered to each subscriber.

We now kindly solicit all our friends and agents to take hold of the work of procuring subscribers at once, and to prosecute it with diligence and zeal, and then we are confident happy results may be anticipated. We forget not what you have done for us in times past, and sincerely thank you for your kindness. Further favors from you, will put us under still greater obligations to you.

A timely response to this request is desirable. We shall be pleased to hear from you by the first of December, or as soon after that time as convenient.

We shall send out with this number our Prospectus for 1870, and as we can not always tell who are the most ready and willing to act as agents, if it falls into the hands of any that it may not suit to act as agents, such will please hand it over to others whom it may suit better. Relying on the goodness of our cause, the fidelity of our brethren, and above all, on the blessing of the Lord, we shall hope for success.

Our New German Hymn Book.

Die neuen deutschen Gesangbuechlein der Brueder.

Die Committee welche beauftragt war mit der Auswahl der Lieder fuer das obige Werk, kam zusammen letzten Monats am Hause von Br. F. P. Loehr in Michigan, mit Ausnahme von Br. D. M. Holsinger, der indessen noch immer erwartet wurde, bis endlich ein Brief noch vor dem Schlusz ihrer Verhandlungen eintraf und sie ueberzeugte, dasz durch ein Miszverstaendnisz in der Zeit unsrer Zusammenkunft die Ankunft des lieben Bruders nicht zu erwarten war. Unter diesen Umstaenden that die Committee was sie konnte, und wenn unser abwesender Bruder mit unserer Arbeit zufrieden und einstimmig ist, zu deren Pruefung er bereits eingeladen wurde, so wird das Werk zur bald moeglichsten Publication bereitet werden.

Zuerst betrachteten wir das bisher gebrauchte Liederbuechlein, welches auf 256 Seiten 175 Lieder enthaelt, und sodann das neue englische Gesangbuch, worin auf 558 Seiten 818 Lieder sich befinden, und kamen zu dem Schlusze, weil die Jaehrliche Versammlung uns erlaubt hat, das Buechlein um wenigstens 25 Lieder zu vermehren, diesen Auftrag, wenn nicht buchstaeblich und der Zahl nach, doch dem Geiste und dem Beduerfnisz gemaesz zu erfuellen.

Die Auswahl der einzelnen Glieder der Committee, als sie zusammen gezaehlt waren, betrug nahe an 500 Lieder, ohne die von andern Mitglieder vorgeschlagenen in volle Rechnung zu nehmen, und es fiel uns unmoeglich so viele vortreffliche Lieder auszulassen, als die allzuengen Schranken erfordert haetten. Der einzige Ausweg, der us offen blieb, um doch eine Auswahl von Liedern ueber die Hauptstuecke christlichen Glaubens und Lebens liefern zu koennen, war daher uns auf wenigstens 6 und hoechstens 7 Formen von 32 Seiten, i. e. auf 192 bis 224 Seiten, zu beschraenken, und dieser Raum durch Abkuerzung langer, und Auslassung solcher Lieder, deren fremde Melodien ihren allgemeinen Gebrauch verhindert, ohne Ruecksicht auf die Liederzahl bestmoeglich zu benutzen.

So hoffen wir unsern deutschen Mitgliedern ein Gesangbuechlein zu liefern fast um den naemlichen Preis wie das Vorige, und beinahe die doppelte Anzahl Lieder enthaltent, die ueberall gesungen werden koennen. Sollte dieses den Beifall der Brueder ueberhaupt finden, und keine Einwendung von Seiten der J. V. oder ihren Representanten (der stehenden Committee) innerhalb 2 Monaten gemacht werden, so wird das Werk zum Druck vortschreiten, und es waere zu wuenschen so viele Bestellungen als moeglich in der Zwischenzeit zu erhalten, um zu sehen wie viele fuers erste gedruckt werden sollen. Bestellungen werden hoffentlich gerne von den Herausgebern des "Visitor's" und "Companion's" so wie von den Gliedern der Committee und andern Bruedern angenommen werden.

DIE COMMITTEE:

PAUL WETZEL, Lena, Ills.

F. P. LOEHR, Bloomingdale, Van Buren Co. Mich.

D. M. HOLSINGER, Duncansville, Blair Co. Pa.

HENRY KURTZ, Columbiana, O.

September 10, 1869.

NOTICES.

BURLINGTON, IND.
Sept. 21st, 1869.

Br. Quinter:

Please say through the *Visitor* that we have made a reduction in the price of the Debate on Immersion.

Single copy sent by mail	$0,75
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[This Debate is for sale at the office of the 'Visitor' at the regular price]

MT. CARROLL, ILL.
Sept. 14, 1869.

H. J. KURTZ.

Dear Bro. Please notice through the Visitor that after the 12th October next, the Lord willing, my address will be Adel, Dallas county, Iowa. Brethren and friends wishing to visit us, coming on the Chicago and Rock Island Pacific R. R. will stop at Desote, then by coach 6 miles to Adel, there inquire. Those coming on the Desmoines Valley Railway will stop at Dallas Center, there inquire. We strongly solicit the prayer of the brethren and sisters in our behalf, that God may bless our effort in our new field of labor. To our knowledge there are only 4 members living in Dallas county.

Yours Fraternally,

CHRISTIAN LONG.

Poetry.

A MIDNIGHT HYMN.

In the mid silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but thee?

And if there be a weight upon my breast,
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to thee,
And lay it down.

Or, if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For O, in spite of past and present care,
Or anything beside, how joyfully
Passes that almost solitary hour,
My God, with thee.

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than any thing, my bosom lies
Beneath thy power.

For what is there on earth that I desire,
Of all that it can give or take from me?
Or whom in heaven doth my spirit seek,
O God, but thee?

OBITUARIES.

Died in Ashland church, Ashland county O. July 21, 1869, sister REBECCA PETERS, wife of brother Wm Peters, aged 42 years 2 months and 29 days. She left a husband and 5 children to mourn their loss, which was seriously felt. She and family were much attached. She was an exemplary Christian, Funeral services by the brethren from 2 Cor. 5: 1.

WM. SADLER.

Died in Covington church. Miami county, O. August 20, sister ELLEN GRAMM, daughter of Daniel Fahnestock, sen. deceased. Aged 52 years 1 month and 12 days. Funeral services by the brethren.

Also in the same church, August 23, FRANCES DEETER, daughter of brother John and sister Deeter, aged 12 years 5 months and 15 days. Funeral services by the brethren.

EDITOR.

Died in Vernon Co. Mo. Feb. 12, 1869, brother ELISHA HAYS, aged 63 years 6 months and 5 days, and having been a member of the church for about forty years. He left a widow and 9 children to mourn their loss. But we hope our loss will be his great gain.

JOHN S. HAYS.

Died at Elkport, Clayton county, Iowa, June 29, 1869, sister ANNA FITCH. wife of friend Erastus Fitch, and the youngest sister of Magdalena Garber, formerly of Rockingham county, Va., aged 51 years 9 months. Her death was caused by an insane man coming to her house frightening her so as to cause death immediately. She leaves a kind husband and 7 children to mourn their loss.

M. GARBER.

PETER SIMMONS was born in Pennsylvania June 14, 1795, emigrated to Ohio in 1801 and in 1807 located on a farm in Brown township, Miami county, O. where he has resided ever since being upward of 62 years at the time of his death on the 31st of July 1869.

JACOB K. BYERLY.

Died in West Charleston, Miami county, O August 5th last JOHN HENRY WALTZ, aged 85 years 11 months and 27 days. He had 12 children and 81 grand children. Funeral services by Jesse Studebaker from Titus 2: 11.

OLIVER F. YOUNT.

Died in Flat Rock church. Shenandoah Co. Va. July 20, 1869, brother JOSEPH HELSBY, aged 63 years and 5 days. He was a faithful member for many years and much beloved by all his neighbors. He left a widow and 4 children living. Funeral services by the writer from Rev. 20: 6.

In the same church on the 23rd, sister ANNA GARBER, the wife of John Garber, aged 45 years and 9 months. She was a kind and faithful sister. She left two sons, both members of the church. Funeral service by the same from 1 Cor. 15: 21—24.

JACOB WINE.

Died in Seneca county, O. June 13, 1869, ELIZA J. ROOP, daughter of the writer, aged 22 years 11 months and 18 days. She was not a member of the church but she always loved to administer to the wants of the followers of Christ and had a desire to be one of them. She always defended and spoke for the cause of Christ with great zeal. She was a loving child and it was an awful stroke to us, but we have to trust in him who doeth all things well and say "thy will be done."

ISRAEL ROOP.

Fell asleep in Jesus in the Walnut Creek congregation, Johnson Co. Mo. on the 30th of June 1869, FANNIE JANE, infant daughter of our beloved sister Fannie Stoner, aged 5 months and 10 days, Thus our sister has been deprived of a kind husband and a tender babe in the short space of a few months. Funeral services by Daniel T. Arnold and the writer from 1 Cor. 15: 55—57.

A. HUTCHISON.

Died in Buchanan county, Iowa, SARAH WALTY, mother-in-law of brother Jacob More, formerly of Waterloo, Iowa. Age 80 years 7 months and 7 days. Funeral services attended to by Elder Jacob S. Hauger from Amos 4: 12.

(Companion please copy.)

Died in Walkerton, St. Joseph county, Ind. August 27, 1869, brother JACOB RUSH, aged 73 years and 2 months. His horse running away and throwing him out of his buggy on a fence caused his death in about 48 hours. Funeral services by George Barnhart and E. Steel.

DAVID CLEM.

Died in Milford, Kosciusko county, Ind. Sept. 2, 1869, NORMAN EDDY, son of brother Jacob and sister Caroline Lohman, aged 1 year 1 month and 14 days. Funeral services by br. Daniel Shively from Heb. 13: 14.

Also in the Solomon's Creek congregation, Elkhart county, Ind. August 6, 1869, brother JACOB ARNOLD, agod 77 years. He was a member near 40 years and a deacon some 30 years. He was called away without a moment's notice. He eat his breakfast and seated himself on the porch, fell asleep, and in a short time after he was found sitting in his usual position and was dead. We hope he was prepared for the change and has gone to reap his reward. Funeral discourse by brother Moses Hess and others from Rev. 14: 12, 13.

JOHN ARNOLD.

["Companion" please copy last two.]

Died in the Ashland district, Ohio, July 3, our beloved aged brother GEORGE FRANTZ, aged 87 years and 6 months. He was in his usual health in the morning, but some time in the fore part of the day he took a pain through his arm to the heart, yet was up and down through the day, ate dinner with the family (of his son with whom he lived), but about 5 o'clock, while his son was getting medicine for him he fell from his chair and expired almost instantly. Funeral service by brother Moses Weaver and the writer from the 130th Psalm 5th and 6th verses which text was selected by our brother some time before his sudden death.

DAVID M. WITMER.

Died in the Libertyville district, Jefferson Co. Iowa, Jan. 15th, of hemorrhage, sister HANNAH SMITH, consort of D. G. W. Smith, and daughter of brother Samuel and sister France Brown, aged 39 years 3 months and 29 days. Funeral discourse by brother Stephen Yoder from 1 Cor. 15: 22.

Also in the same district, May the 20th, FREDERICK SPEES, son of brother David B. and sister Margaret Teeter, aged 12 years 11 months and 14 days. Funernal discourse by brother S. Yoder from Job 14. 10.

D. H. GARBER.

Died near Upton, Franklin county, Pa. May 11th, friend ROBERT LINDSAY, aged 67 years and 4 months. He was the father of sister Rebecca Shank. He was quite a warm friend to the Brethren. Funeral discourse by brother Daniel Forney and the writer from Heb. 9: 27, 28.

G. [illegible] RER.

Stmo



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—OF THE—
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FOR THE YEAR 1870, VOL XX.

The *Gospel Visitor*, Edited by H. Kurtz and J. Quinter, and published by H. J. Kurtz, at Dayton, O., will close its nineteenth volume with the present year.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the world.

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A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

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WITH MONEY

From Jos Y Heckler, Jos Zahn, Jos L Parker, J H Hockenberry, O Summer, John Nicholson, Asa Bearss, Jos W Beer, H R Holsinger, Hannah Knouff.

HOUSE BURNT.—Help the Needy.

While visiting the brethren in Whitley and Noble counties, Ind. I was informed of this sad occurrence which had taken place only a few days previous to my arrival and being requested by the brethren to write a notice of it for the Visitor, I consented to do so.

The house of br. Joseph Ziegler took fire and burned to the ground on the 14th of October. About one half of the furniture, bedding, clothes, &c. were destroyed. Brotber Ziegler is a worthy brother and a minister—is in very limited circumstances, having nothing wherewith to build again. Here now dear brethren and sisters is an opportunity offered by which we may make the hearts of the destitude glad, gain the approbation of our Father and thus bring a blessing upon our heads and that without evor missing tho few dollars we gave. The church here is not large and the brethren generally are in limited circumstances, hence the appearance of this appeal to the brethren.

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PREMIUMS FOR 1870.

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THE GOSPEL VISITOR.

Vol. XIX. NOVEMBER, 1869. No. 11.

The Vast Amount of Labor and Teaching Performed by Christ.

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John 21 : 25

Among the many characteristics which rendered the life of our Lord on earth an unusual and peculiar one, his untiring diligence was not the least remarkable. The amount of work accomplished in the short period of three years and a half, the time of his public ministry, is astonishing. His life previous to his baptism was by no means one of idleness. But this was designed to be preparatory for his great work upon which he entered when he was introduced to the world by his harbinger, John the Baptist. "My Father worketh hitherto and I work," said Jesus. He learned the lesson of diligence from his Father And though the names by which he was called were various, and the offices which he filled numerous, his labors as a teacher, or the productions of his diligence and wisdom, are what we now design noticing. What an amount of truth did our Lord scatter over the land of Judea as he pursued his holy calling as a "teacher sent from God," to justify the language of the Apostle John in saying when closing his interesting biography of Christ, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

It is generally believed that the Gospel of John was the last of the New Testament Scripture that was committed to writing. And we can easily imagine the situation of the patriarchal apostle under such circumstances to be one of peculiar interest and responsibility. He was about committing to future generations certain events in the life, and certain lessons of truth from the lips of his divine Master. And now his mind, strengthened and quickened, and helped in every way that help was needed by the Holy Spirit, called up those times of both painful and pleasant associations in which he accompanied his Lord and Master, and witnessed the miracles he performed, the sermons he preached, the prayers he offered to heaven, the encouragements he gave to his disciples, the special instructions he gave to individual cases, the familiar conversations he held in the families that had opened their doors for the reception of himself and such of his disciples as usually accompanied him when he entered the private family. What a field of moral scenery was spread out before his reflecting mind! And in all that vast multitude of events in the history of Christ, not one was an insignificant one. Everything that Jesus ever said or did, had not only a design, but a meaning worthy the divine character from which it proceeded.

But he felt it was impossible for him to commit to writing all that had occurred in the life of his Master, however important those events were in his estimation. And as he could not record all those events, what did he do? He called to his aid the manner or mode of oriental or eastern instruction, that of using highly figurative language, and said, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." In this language the disciple whom Jesus loved, shows us two things: First, he would do honor to his Lord, by showing us what a vast amount of holy work he did in performing his mission of mercy in saving our race; secondly, we discover from this language, what a strong impression was made upon the mind of John by what he had witnessed in Jesus, and how vividly he retained those impressions. The words selected by John were by no means designed to deceive, but were designed to convey the impression of his own mind to the minds of his readers He wished to present an exalted view of the teachings and doings of his Master, and selected language to accomplish this; and any weaker language would not so effectually have conveyed the meaning he was laboring to convey.

In estimating the amount of mental and moral labor performed by our Lord, a reference to a few passages in his history like the following, will help us to form such an estimate: "And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple, for to hear him." Luke 21: 36, 37. In the foregoing passage we have it stated simply as a fact that at night he went out and abode in the Mount of Olives. In Luke 6: 12, we are informed of the manner in which he spent at least some of his nights in the mountains: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." If we then regard his works of mercy, and his teaching in public and private, or his public discourses and his private conversations, and his public and private prayers, which occupied all his time which was not absolutely necessary for rest and sleep, we may justly presume that hundreds and even thousands of volumes would have been required to contain a faithful and complete record of all that Jesus said and did; and that John's language considered as figurative, was altogether justifiable.

There were two causes for our Lord's abundant labors in teaching. First, there had been so much false teaching that the minds of the people were filled with erroneous views of religion—of moral right and wrong. The commandments of God had been made void by human traditions. A false standard of duty for the government of the various relations in life had been introduced. Now to disabuse the minds of the people of the many and fatal errors into which they had fallen through false teaching, or no teaching at all, and thus prepare them for something better, required no little labor. And to this object much of our

Lord's labor was directed, as will be readily perceived by the careful reader of his biography as written by the evangelists.

Secondly, another cause that rendered much labor necessary, in imparting divine instruction, was the stupidity of the human heart to understand and receive those divine and heavenly truths which constituted the system of religion of which Jesus was the Author and Finisher. "O fools, and slow of heart to believe all that the prophets have spoken," said our Lord on one occasion to some of his disciples. On another occasion he gave them a reproof in the following words: "Are ye also yet without understanding?" His extensive labors then in teaching were not without a satisfactory cause. And so extensive were they, that a record of them all would have required more time for a perusal or reading of them than most people would have, and hence they were not all committed to writing. And however valuable we might consider a complete history of all our Lord's doings and teachings, we have something that for practical purposes is really better. We have them condensed, and the real essence of them presented to us in biographies not too cumbersome to carry, nor too extensive to be read.

Imagine a seeking soul to be inquiring for the way of life and the means of salvation, and he is pointed to a library of volumes containing all that Jesus ever did and taught, and directed to search those volumes for the needful and desired information. The prospect of obtaining the information with such an amount of labor, although the salvation of the soul was involved in the matter, would be rather discouraging. But we have a more excellent way, as we have already seen. A judicious selection was made by John and others. Our heavenly Father knew what we needed, what we could understand, and what we would use to advantage, and has given us accordingly. More extensive Gospels, more complete histories containing all our Lord ever did and said, with more numerous epistles leaving nothing unexplained, would be too great for our limited powers and short lives. We have all that is needed to guide and encourage us on our holy pilgrimage to the mansions in our Father's house. And when there, and prepared for them, more full instruction, and brighter light will be given to the expanding soul. And what Matthew, and Mark, and Luke, and John, and others who have been inspired to write and tell of Jesus, have not told us in the holy records they have left us of his marvelous works and loving words, they may tell us when we meet them and sit down at their feet. And further, we may indulge the pleasing hope of listening to Jesus himself, while he tells us of his labors, and explains the mysteries of his cross. J. Q.

For the Visitor.

The Glorious Destiny of the Jewish Race.

It is universally believed that the Israelitish race will yet be *converted* to Christ, the Messiah. Dr. Whitby says: "This has been the doctrine of the church, owned by the Greek and Latin fathers, and by *all* commentators I have met with." And what

is still more remarkable is, that *all* appear to *agree* that the word of God *had left* us no doubt on this subject. A very large majority therefore construe such passages of Scripture as, *"All Israel shall be saved,"* into a *spiritual* salvation by *conversion* under the Gospel Dispensation as the necessary means to usher in the millennial reign of universal righteousness *before* the resurrection, the second advent, and the judgment. Few, if any, of *this* class appear willing to admit that the Jews will ever be again gathered and nationally *restored* to the land of their fathers; and many have no patience whatever with such an idea, and sneeringly tell us that the restoration of the Jewish nationality would be contrary to the spirit of the gospel, and would give "the hateful and despised Jews" a prerogative which no Christian should concede to them! &c. A second class, comprising but a small minority, called generally *Pre*-millenarians, believe and maintain that the scattered family of Israel shall again be gathered and nationally restored to their ancient homes and land of their fathers, and *be converted shortly* BEFORE the second advent, &c. To dissent from, and raise my feeble voice against *what* is so generally and universally believed and maintained, has been and will no doubt still be viewed by many as a "bold and unjustifiable assumption." The *difference*, however, in regard to this subject between the views of the above *two* classes rest mainly, if not altogether, on the *restoration* of the Jews; for a *conversion* of the Jews *at any time* however shortly *before* the coming of Christ, is in fact a "spiritual salvation by conversion" *under* the power or means of the Gospel Dispensation, and amounts to the *same thing* as maintained by the first class. And to concede to this view is giving our numerous Post-millenarian opponents vantage to their erroneous and unscriptural views, which I for my part can not, no, I *dare not*, in the light of the word of God allow them. I have prayerfully, and with care, read, investigated, and compared *what* the inspired word of God's prophecy has said on this subject, and I have not found a *single* passage—and I would be glad and very thankful indeed to any one who would point me to a passage, either in the Old or New Testament—that will, in its proper and legitimate connection and meaning or interpreted parallelism, teach a *spiritual conversion* of the Jews as a *whole* nation under the *slow* progress of repentance, faith, and obedience to the precepts of the gospel, the absolute means necessary for a *true* conversion to Christianity. The Bible teaches me that the divine prerogative has guaranteed to the so much persecuted, despised, hated, and derided Jews, a far more glorious destiny than a mere evangelical *conversion* to Christianity, *either before or after the second advent.* If the Jewish race, as a whole nation should be converted to Christianity, there would and could of course be *no distinction* between them and the Gentile saints in the Millenial reign of Christ; they would *at the same time* rise with or be changed into glorified or spiritual bodies with the Gentiles, and reign *with them equally* as kings and priests in the Kingdom of Christ. This would, however, throw a vail of almost impenetra-

ble darkness over the most glorious promises and brightest hopes of the *true* Millenarian Christian; and would even dethrone the twelve apostles from their *rulership!*—for they "shall judge (or rather rule) the twelve tribes of Israel." But if the twelve tribes are converted to Christianity and reign *co-equal* with the Gentile saints, even judge or rule the world (for "the saints shall judge the world"), they, the twelve tribes could not *come under* the rulership or government of the apostles.

But the Scriptures have not left us to argue this point upon mere general principles. We might fill column after column of the *Visitor* with Scriptural passages on this subject. The mere contemplation, however, of *some few* of the closing scenes of the present dispensation, ought in my humble opinion, be sufficient to settle this question in the minds of all *true* believers in the revealed Word of God. For we are assured that *when* "the great trump of God shall proclaim that *Holy convocation*"—the assembling of "the *elect* people of God"—"*taken out of the Gentiles*"—"with Christ in the clouds of heaven, who shall send his angels to gather his *elect* (the Gentile saints) from the four winds of heaven": *i. e.* at the very time *when* "the dead shall be raised—*those that sleep in Jesus*—and we who are alive and remain, shall be changed and caught up to meet the Lord in the air"—beyond mortal sight—*then* yes *then* at that very moment, the present dispensation *closes*, and the "time of the Gentiles is *fulfilled*" in a full and perfect redemtion of a glorious immortality. But the Jews still remain at that time on the earth in a *mortal* and *unconverted* state, though partially at least *restored* to their "goodly land" and "beloved Jerusalem," and surrounded "*at that great day*" by "the nations of the earth," under the leadership of the last great beast in hostile battle array, and in the greatest danger of being overcome, ruined and destroyed: For that day is great, *so that none is like it:* it is even the time of Israel's (greatest) trouble. BUT HE SHALL BE SAVED OUT OF IT." "For *in that day* saith the Lord of Hosts, I will make Jerusalem a cup of trembling to *all* nations that are round about. And I will make Jerusalem a burdensome stone to all nations, and they shall be cut in pieces and broken *though all the nations of the earth* be gathered together" round about Jerusalem. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel, for lo! *I will save thee*!' '"They that devour thee, shall be devoured; they that spoil thee, shall be spoiled, and they that prey upon thee, will I give for a prey. For I will restore *health* unto thee and *heal thee of all* thy wants, saith the Lord." And just at the very moment when Israel's trouble is the greatest; when nothing but fear, alarm, dismay and terror hang over the "beloved city," and all earthly hopes of escape or deliverance appear to be vanished for ever, and ruin, destruction and death is pending over them; *then their glorious "Deliverer shall come"* —the "heaven opens" suddenly and behold "the King of kings and Lord of lords descends with a great shout, and with the trump of the archangel"—followed by the armies of heaven, the hosts of angels and glo-

rified saints—to "judge the world in righteousness" and to "tread the winepress of the fierceness of the Almighty God," and "to smite and make a *full end of all* the nations that have gathered round about" Jerusalem and "before him who sitteth upon the throne of his glory." The beast and the false prophet are cast into the lake of fire and the remnant are slain by the sword of the Lord.

This sudden, unexpected and glorious *deliverance* will at once "rend the vail" and remove the "blindness from Israel," and they will see and behold "*him whom they have pierced!*" and with rapturous joy they will now cry aloud: "*Lo! this is our God! we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.*" Isa. 25: 9. "*And so all Israel shall be saved.*" It is a *full* and *complete* redemption; "their fullness and receiving them; *is life from the dead*" —"the power of an endless life"—for lo and behold, "*the times of restitution of all things*" is now come. The power and empire of Satan is destroyed—he is bound and cast into the bottomless pit—"ungodliness and sin are not only taken and turned away from Jacob," but the *curse* and *all its consequences are removed:* for there will be no more sorrow, no more pain or sickness, and *no more death!*—the *living* mortal puts on *immortality*—"the creature itself is delivered from the bondage of corruption;" and *what was lost* in the *first* Adam, is *now* restored in Christ, the *second* Adam full and complete, and even to more than its original Adamic purity and blessedness. The wonderful "mystery of God is (now) finished," and Christ on his throne of glory cries aloud: "*It is done!*" And many and great voices throughout the vault of heaven answer in responsive reverberations, saying "the kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever." And then shall the King say to the *restored, redeemed, holy and righteous, chosen people of God:* "Come ye blessed of my Father, inherit the kingdom prepared *for you* from the foundation of the world."

Such, then, are briefly however, my views in regard to the glorious destiny of the Jewish race. If they are correct according to the word of God, and should it be deemed necessary and acceptable to the readers of the *Visitor*, to illustrate this subject still further, I may do so hereafter. There is no subject in the Bible that is treated with more frequency and emphasis, and invested with higher dignity and grandeur, and that promises more glorious results and blessings to the *whole world* than the restoration and final redemption of the "*chosen people of God.*" It is one of those means in the wonderful mysterious arrangements of God to bestow his mercy and salvation upon *all* the inhabitants of the earth. Israel's redemption *is the* world's resurrection. "In the seed of Abraham all the nations of the earth shall be blessed." The contemplation of so glorious a consummation to which the works of Providence are tending, and "of which God has spoken, by the mouth of all his prophets, since the world began," is truly a grand and sublime subject, and the con-

temptation of which may well cause every true Christian to say with David: "Blessed be the Lord, the God of Israel, who only doeth wonderous things. And blessed be his glorious name forever, and let the whole earth be filled with his glory." Amen.

J. MILLER.

German Settlement, W. Va.

For the Visitor.

TEMPTATION.

BY C. H. BALSBAUGH.

Government is a divine necessity. Nothing can exist without it. Where there is no law there is no transgression, neither is there any virtue. That which has not always been, may be what it ought not. Where moral rule obtains, responsible agents are implied. Such agents are not held in their place as the stars in their orbits. Matter is held by law inexorible, without choice. Mind is bound by law no less inflexible, with choice to make it a blessing or a curse. Without this, moral government is impossible. The question of power, or omnipotence in God, is out of place in relation to the absolute control of the will in his intelligent creatures. Man or angel is no more held back absolutely from infringement of law, than either is by coercion kept back from good. Free agency is essential to finite intelligence, as sovereignty is to the Divine Existence. Rational beings must *have knowledge* of law, or be irresponsible. If ignorant of the existence and relations of a supreme royalty, they fall into the sphere of stocks and stones. Below immortality, temptation is impossible; and where being embraces the undying essence, temptation is a probable contingency during the period of probation, whether in heaven or on earth. The fact of likeness to God does not raise us above temptation. In heaven temptation will be known no more, but it originated there, because in it finite mind was first put on trial. All finite intelligence is on probation before the final end of moral government is met; and while on probation may choose wrong instead of right. Such a choice presupposes temptation, which was *originally subjective.* There was nothing in the universe, outside of finite intelligence, to offer inducement to rebellion. To regard finite mind and moral government in their true light, the problem of original sin loses much of its mystery. It is substantive of finite mind to be cause in itself, and may *originate* evil as well as be influenced by it. The Divine Government, and man as a subject of it, could not be otherwise than it is. No choice of systems is the one under which the problem of human destiny must be worked out. One iota of change in the constituent elements of the moral government of the universe and nothing would be as it is. God would not be God, and man nor angel would be at all. God has not one law for himself, and another for beings made in his image. Back of all manifestations is law, controlling the Infinite, and woven into the texture of finite intelligence. If man or angel be made at all, they cannot but be finite, limited, dependent, must necessarily learn by experience, and be temptable. No

good reason can be given, or need be attempted, for *yielding* to temptation, and just a little for conjecture that it was morally possible for God to create finite intelligence and place them in a plane above temptation. Whoever thinks or maintains that restoration of the Divine life in the soul exempts from further temptation, knows neither himself nor God. The doctrine of the impeccability of the regenerated human nature while on probation, is absurd and detrimental. Until we have had our contest with "the last enemy," we are liable to temptation, and to fall under it, even if all objective inducements were removed. Mind is inherently cause and self-controlled, thus making moral government possible and necessary. Where this is wanting, clods and stones would be equally approachable by God, and no higher law than gravitation would be required for angels and man. Where the imprint of Eternal Mind is found, the door to temptation is open, motives to good and warnings against evil presented. "Thou mayest," "thou shalt," 'thou shalt not." Here is room for temptation. But for this, God would of necessity have had to remain in everlasting solitude. God never made a being compelled to do right. He made all capable of wrong. In this essential contingency of intelligent being, lies the power of virtue and the possibility of apostasy. To say that God is controlled by any thing objective, is to undeify him. This would be to put him on probation, capable of improvement, and liable to temptation and failure. To say that he may be subjectively tempted is open to the same objections. This would prove that a good, supposed or real, existed outside and above him. Had not the rebel angels anticipated a good which One above them possessed, temptation in no form had been possible. The same with man. God had pronounced all things "good" in themselves and in their relations, so that whatever the angels saw, in their own constitution, in their situation and relation, or in the glory of higher orders, could not properly be termed an *inducement* to temptation. If it had been so in the accepted sense of the word in its connection with evil, we would have unmistakable evidence that God is the author of sin, and that, in a comprehensive sense, it is an expedient in his moral government. Man was created equal to the angels, as to the intrinsic qualities or elements of his mental constitution. Had there been no Satan to tempt him, he still had the power of choice between good and evil, and was open to temptation from within. The power to survey the *is* and the probable or *might be*, was his, and it is native to mind to compare the state present with the state possible, by that the representation made by the serpent was addressed to the subjective element of intelligence whence sin originated in heaven. So far as we know the apostasy of man was the second revolt of the finite from the Infinite, the first originating in the essential constitution of finite mind, and the second as the result of the first. What particular behest the angels disregarded, matters not; one thought in opposition to the Divine Mind places the soul or spirit in an abnormal state, and this is apostasy, eith-

er in germ or in fact. This should forever stop the mouths of those cavillers who are ready to charge God with austerity in the trial of our primeval ancestors. And that man is constituted as he is, liable to err and imperilled by the very possibility of his advacement in all that is godlike, should be sufficient to silence those who contend that to be born of God is to be henceforth free from temptation. The doctrine of perfection, in the sense of liberation from all internal causes of discord and variation from Infinite Mind, and all external incitements to evil, is wholly opposed to the arrangments of God in relation to man while "at home in the body."

Nothing is more distinctly set forth in the word of God than sanctification as a condition of salvation, and that this assimilation to the Divine Nature is progressive. Without holiness no man shall see the Lord, and there may be that within us which is wholly in the Divine movement, while we are conscious of inclinations that are wholly antagonistic to this gracious principle. The spirit may be willing while the flesh is weak. The law in the members and the law in the mind, are contrary the one to the other so that we can not do the things we would. Who is able to cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ. 2 Cor. 10: 5. Who has such control over the suggestions of mind and innate propensity to assertion of some form of self, as never to be tempted to revenge ingratitude, provocation, and malice, until all obedience on our part has been fulfilled? veres 6. Who has gained his equilibrium in God to such an extent as to be above the necessity of taking heed to himself, "lest he also be tempted?" Ofttimes we fail to consider ourselves, we "restrain prayer," have forgotten to be "watchful," and ere we are aware our foot has slipped, Satan has gained an advantage, and we have been overcome by temptation. The sword that Christ brought instead of that perfect peace which the "just made perfect" enjoy, is felt in every Christian's soul, and our enemies are found in our own household. In such a state of things temptation can no more be evaded than you can keep the blessed sunlight from breeding corruption around the forms of life and beauty. Not in this life will every cog of the new mechanism run without jar or discord in such close proximity to the old, sensual organism. "It must needs be that offenses come." Where "sin reigns unto death" in a "world lying in wickedness," and has the slightest foothold in the narrower world redeemed, whether in the church or in the individal, temptation can no more be excluded than we can shut out sickness and death. Where is the minister who has not been tempted to a little elation when every body spoke well of him, or, like Elijah, to run away into solitude of the desert when circumstances seem strangely and fatally combined to depress and discourage? Who can bear a prolonged toothache with feelings that escape the stain of sin? Where is the sister that so hallows washing and baking days as not to be conscious of temptation, or of not being

wounded by the fiery darts of the enemy? Where is the brother whose saintliness is superior to all devices of the devil, and whose record in the calender of the church stands above that of Moses, Job, David, Peter, John, Paul? "Know ye not your own selves?" How say some that they are no longer temptable, having so put on the new man that not a single pulse of the old reaches feeling, thought, or action? Well may we ask, "how can these things be?" To be above temptation is to lose the sweetness that is vouchsafed to all true believers—the sweetness of Christ's sympathy in our conflicts with Satan. Shall our Divine Head be "tempted of the Devil," and "the disciple be above his Lord?" He was assailed by the archenemy, not that we should be spared his intrigues and baits, but that he might be the support and joy of all our trials. Where there is a Savior there must needs be a tempter, and these two must grapple in deadly conflict before even a possibility of salvation is presented. That Jesus exhausted the quiver of Divine wrath, and discomfitted the great rebel against Omnipotence, no more keeps the believer out of the sphere of temptation, than it shields the unregenerate from sin and its consequences. "The creature is made subject to vanity" for greater ends than we can perhaps compass and "the whole creation groaneth and travaileth in pain together until now," so that exemption from temptation is morally impossible in the present order of things. Our very nature supposes agencies and relations that tend to provoke us to sin, and there is no condition nor relation so disrupted from the general organization or economy in which we have our probation, as to allow a single soul to pass from the opening point of responsible life to its close without temptation. The essential idea of the term is trial, and keeping in view this sense we are to "count it all joy when we fall into divers temptations." God may tempt his servants, in the primitive, unaccommodated sense of the word, but never in the restricted sense denoting provocation to sin. God never arranges any thing in the universe that leads to wrong. He has made much that admits of wrong, or wrong could not be. Hence temptation and sin. And hence, further, the wickedness and inexcusableness of finite intelligence in sinning. Necessitated holiness there is none. As man can not possess the elements of a responsible agent without the possibility of sinning, so he can not escape from temptation "while the world standeth." "In many things we offend all." The "great chain" is not yet round the neck of the Dragon, and the key of Omnipotence has not yet secured the bolts of the bottomless pit. "I die daily" and am tempted daily, if not objectively, at least subjectively. "The sin that is in me" follows its essential laws, and renders it necessary that we be perpetually on the alert. "Let him that thinketh he standeth, take heed lest he fall." The "strong man armed" can no longer keep his goods in peace, for "a stronger than he" has "overcome him and taken from him all his armor," but he goeth about, strong and terrible still, "seeking whom he may devour." He is an enemy of all righteousness,

and knows the nature, workings, and weakness of finite mind better than we, and that the main power of temptation lies in our inborn corruption. To this he appeals. This we are all conscious of possessing, and *therefore* let us "put on the whole armor of God, that we may be able to stand against the wiles of the devil."

For the Visitor.

THE TRUE CIRCUMCISION.

"For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh. But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and not* in the letter; whose praise *is* not of men, but of God." Rom. 2: 28, 29.

Circumcision is an institution of God's own appointment. By reference to Gen. 17, we find it was instituted a seal to the covenant God made with Abraham, whose name he now says shall be called Abraham, and says: "This is my covenant which ye shall keep between me and you and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your fore skin; and it shall be a token of the covenant betwixt me and you.' From the reading of this law, it would appear that this was an act to be litterly, (or mechanically) done outward in the flesh; and the strict observace of it would entail upon Abraham's posterity all its intended benefits. But from the declaration of the apostle as given above, it appears otherwise, for he says: "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." From which we observe, that more than the simple act is necessary to constitute valid circumcision. We are led to inquire, what more than the simple act is required. By reading the whole connection as given in Genesis, we find that first, God graciously called Abraham out of Ur of the Chaldees, which some render *"the fire of the Chaldees,"* for the Chaldeans worshipped the fire. Being thus separated from his kindred, and idolatrous associations, God enters into covenant with him, in which he promises him the earthly Canaan; and that his seed should possess it for ever. "Abraham believed God, and it was counted to him for righteousness." By his faith he embraced the heavenly, as well as the earthly Canaan, which his seed should inherit through the "seed of the woman," which God now promised should come through his loins. His wife Sarai, shall now be called Sarah, and shall be the mother of Isaac, through whose seed all the families of the earth shall be blessed. It was in this promise that Abraham "saw Christ's day, and was glad, (John 8: 16.)" *It was at this promise he fell on his face and laughed.*

Note 1st. Abraham is called from idolatry. 2d. He believes God's promises, and 3rd. He obeys God, and receives in the flesh the token, or seal of the covenant in the bloody rite of circumcision, which, according to Paul, was not alone outward in the flesh, but in-

ward in the heart, in the spirit of it. The outward act the law required to be attended to at the age of eight days, to secure the title to the earthly Canaan; the inward part must be received as soon as the mind could comprehend the law forbidding idolatry and understand the heavenly possessions; and hence the priest's service, the laws of offerings, the feast days, and days of rest and rejoicing &c., &c. According to Paul, a man might have in his flesh the token, or sign, but if the spirit and meaning of it was not in the heart, he was not a Jew indeed; and though he had the title to the earthly, he could have no claim to the heavenly Canaan.

All things that were written afore time, were written for our learning. The great thing God designs in all his dealings with his people, is, to bring them safe to heaven. "They are chosen to salvation." (2 Thess. 2: 13,) "called to the kingdom," (1 Thes. 2: 12,) "begotten to the inheritance," (1 Peter 1: 3, 4), and hence the means of grace to accomplish it; and all those that would receive the assurance of God's favor, and would have their faith confirmed, must attend institute ordinances, and expect to meet with God in them. As the land of Canaan was secured to the seed of Abraham according to the flesh, so heaven is secured to all his spiritual seed, by a covenant, for a possession truly everlasting. The offer of this eternal life is made in the word of God, and confirmed by the ordinances to all that are under the external administration of the covenant, the earnest of which is given to all believers, (Eph. 1: 13, 14). Yet a man may observe all the external ordiances of the gospel, and be no more a Christian, than he was a Jew which was one outwardly in the flesh only. The Savior says, "God is a spirit, and they that worship him, must worship in spirit and in truth." As it is possible to worship (or obey) God in truth, and not in the spirit, the Savior connects the two. A man can observe all the ordinances of the gospel mechanically; that is, do the external commandments, as a mechanic does his work; his hands at work at one thing, while his mind, or thoughts are at another. Thus he may go into the water and be properly immersed; or he may wash another's feet, and go through all the ordinances of the Lord's table; kiss his brethern, and bow the knees in prayer; yea, and give his goods to feed the poor, and even suffer his body to be burnt. If he do all these blessed truths without the spirit, or love of God, it will profit him nothing.

The true worshippers must worship (obey) God in spirit, and in truth, which the natural, or carnal mind cannot do. Hence in the words of the Savior, we must be born again, which is synonymous with the circumcision of the heart in the spirit, and not in the letter; whose praise *is* not of man, but of God. The Jew with his outward circumcision in the flesh, "was stiffnecked, and uncircumcised in heart and ears, always resisting the Holy Ghost." Act 7: 57. So may the outward observer of the ordinances resist the work of the spirit, which he certainly will do if he trust his salvation alone in them; for if the kingdom of God is not within him, "he is not of the circumcision which

worship God in the spirit, and rejoice in Christ Jesus, having no confidence in the flesh." Phil. 3: 3. "And he is not complete in him, which is the head of all, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2: 10, 11.

The means of grace by which regeneration is attained, is, "The sword of the Spirit, the word of God, which liveth and abideth for ever." As leaven in meal will leaven the whole lump; so the word of God through the Spirit will convert the soul. The mind becoming impregnated with the principles of the doctrine of Christ, the whole soul, spirit, and body will be dedicated to the Lord in his holy service. The heart being circumcised through faith, repentance, and reformation, the work is not only outward in the flesh, but inward in the heart, whose praise is not of men but of God.

The evidence of a regenerated mind, or circumcised heart through the Spirit, is *a new creature.* "If any man be in Christ he is a new creature; old things are passed away, behold all things are become new." 2 Cor. 5: 17. "Even so we also should walk in newness of life." Rom. 6: 4. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in the newness of spirit, and not in the oldness of the letter." Rom. 7: 6.

The evidence of saving faith, is first, *a working faith.* "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5: 6. The Savior says: "My Father worketh hitherto, and I work." John 5: 17. And he has "given every man his work." Mark 13: 34. "Faith without works is dead, being alone; show me thy faith without thy works, and I will show thee my faith by my works. For as the body without the Spirit is dead, so faith without works is dead also." James 2. "And their works do follow them." Rev. 14: 13. Second. A growing faith, (or grace.) "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Peter 3: 18. "Speaking the truth in love, may grow up into him in all things, which is the head *even* Christ." Eph. 4: 15. "As new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2: 2. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly." 2 Thess. 1: 3.

These, brethren, are not common with the carnal minded, though they have the outward mark of the Christian; they are only so outwardly, in the letter, and not in the spirit. The carnal mind not being subject to the law of God; nor to the workings of the spirit. In the circumcision of the heart by the spirit, the natural mind will pass away, and the spiritual mind which is life and peace will take its place; the old will pass away, and behold all things will become new.

Dear reader, I have thus tried to set before you the difference between an outward, and an inward worship, between a carnal, and a spiritual religion, that we together may examine ourselves and know of what class we are. The believer

who is circumcised in heart will comply with all the outward ordinances of the house of God, and use them as means of grace to quicken him in his service, and as pointers to the living way, the Head of the church, the Author of his salvation, Christ Jesus the Lord. Having a working and a growing faith, he will ever be diligent in his Master's service, and will do good as opportunity offers. While he who has an outward religion only, will rest his salvation on his membership only, being without spiritual life, is content without prayer in his house (unless some one will come in and do it for him) and if he get to meeting once a month, or even less if Sunday should be cloudy. Such will ever be found opposing any effort on the part of others who may endeaver to do something towards bettering the condition of an unconvérted world. They perhaps will go back to former years for precedents, to justify them in this apparent lukewarmness, when the brethern had to battle the storms of life with a scanty subsistence, many of them without means, and perhaps without a Bible in the house; a small clearing around the cabin, exposed to the ravages of wild beasts, as well as to Indians, &c. My dear readers, if many of these would have had the means and opportunities to do good we now have, they would have run far in advance of us, and put us all to an open shame. Dear brethren and sisters, be encouraged in well doing, let the workings of the spirit be manifest to all, that your praise may be of God, and not of men.

D. P. Sayler.

For the Visitor.

PRIDE.

Pride is one of the most universally prevalent sins to which man is addicted. It was the chief ingredient in the sin committed by our first parents in the garden of Eden. Not being satisfied with the condition their Creator placed them in, their proud hearts aspired to become gods, which was the cause of all the suffering, pain and death which has been sent upon the human race. All men are in danger of its deadly influence, and but very few are free from being contaminated with it. There is nothing more injurious to the soul, or which we have been oftener warned against in God's Holy Word, and there is no transgression which has so often called down the vengeance of him who controls the universe. "I will punish the world for their evil, and the wicked for their iniquity, and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. Isa. 13: 11, and Moab shall be destroyed from being a people because he hath magnified himself against the Lord. Jer. 48: 42, and the pride of Israel doth testify to his face; therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them. Hosia 5: 5. Speaking of Babylon, that once proud ruler of the world he says: And the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round him. Jer. 50: 32. Again pride goeth before destruction. Prov. 16: 18." I might quote many other passages but it is unnecessary, for any bible reader knows that it is an abomination in the eyes of God, and that his judgements have been visited upon the nations as he forewarned them. Pride is the great enemy of christianity and it must be conquered

before the soul is prepared to accomplish the design of its Creator on earth, or is fitted for the joys of heaven Divine grace is the only weapon that can subdue this enemy, and it is about the last to yield to the influence of grace when the sinner has been awakened. The object of Christ's mission into the world was to destroy this enemy, and to prepare fallen man for a higher and more exalted station. While he was upon the earth in the flesh we find in all his teachings he warned his disciples to beware of this evil, and when it manifested itself in their hearts, as when they desired to know who should be greatest in the kingdom of heaven, he rebuked their pride by calling a little child and saying, "except ye become converted and become as little children ye shall in nowise enter into the kingdom of heaven."

He taught by example as well as by precept; for we find him rejecting the proud Jews, and ever walking with, and teaching the poor and humble. But alas! how changed is christianity of the present time. The pride of fashion is becoming the moloch of the American people, and its deadly influence is fast creeping over the church and bearing her on to destruction. Many, even among the worldly gay are shocked at the extravagance in dress they behold among many of our professing Christians. They know how much their own hearts are set on these vain things and the bitter convictions of conscience, therefore when they see those who profess to be followers of him who condemned these things, they are led to believe that the love of God is not in their hearts, or they would not pay so much attention to decorate their perishable bodies while so many millions are suffering both for temporal and spiritual food. But says the fashionable Christian, I do not worship my dress. Suppose we admit that you do not, you certainly are using the means foolishly, God has entrusted to your care, and which he designed you should use to glorify him with, by so employing them that the wants of the needy may be relieved, and his kingdom extended in the earth. Again, you are keeping multiplied thousands away from the preaching of the Word who are not able to keep up with the tide of fashion, and so they choose to stay away rather than to be sneered at in their common clothes.

If Paul would deny himself of meat rather than offend his brethren, should not we deny ourselves of these vain things of the world? Yea verily we must reject them or destruction awaits us, for Gods declares it, and it will surely follow.

We have seen through the history of the past that Moab, Babylon and the numerous nations of antiquity, together with the once highly exalted, Jews have fallen on account of their pride, and during the last few years our own land has felt the chastening rod; thus we see that it behooves us to profit by these lessons in laying aside our pride; then we will be prepared to act our part in life's great struggle, and when our labors and toils on earth are done, we shall enter upon that upper and better state of existence where our forerunner hath gone to prepare us a place; so shall we be ever with the Lord.

A. S. KNIGHT.

Delaware, O.

For the Visitor.

A Defence of the Standing Committee of last Annual Meeting.

Editors Gospel Visitor. Dear Brethren: The *Companion* No. 33, August

24th, was handed me a few days ago, and a letter signed S. Z. Sharp referred to with a request that some notice be taken of it. After mature reflection I will remark that to that part of brother Sharp's letter in which he defines the duties of the Standing Committee, and where it ends I have but little to say. While I consider his counsel gratuitous, yet I feel glad that my dear old brethren who have been attending A. M. for many years, and who are admonished and instructed in their line of duty, *to them counsel is always acceptable.* But when brother Sharp says, "In the latest plan adopted for holding A. M. I find the duties of the Standing Committee to be simply to receive queries presented and deliver such as are proper to the Annual Council, &c.," he has forgotten that this is just what the Standing Committee did with the query in question. When elder B. F. Moomaw, the senior manager of last A. M reported to the Standing Committee that br. Holsinger had written to him to provide facilities for a stenographer he would bring on the ground, to report all that would be said and done at the meeting—to which he, elder Moomaw, had objected, but that brother H. insisted on it &c., the query was, What shall I do? The Standing Committee considered it not proper to have a reporter, and unanimously rejected it, doing just what brother Sharp says *is their duty*, and says here it ends &c. He then says,

"In all my travels I find a general dissatisfaction among the Brotherhood with those members of the Standing Committee who assumed the authority of prohibiting the publication of that report—an assumption which seems so foreign to the genius of our church government, which is that every organized body attends to its own business only, and not to the business of any other." To what other body this business belonged to, when it was presented to the Standing Committee by the senior manager, elder Moomaw, I fail to apprehend; and the charge of unlawful assumption seems to me very much out of place. And at the same time it seems very strange to me that brother Sharp fails to see an assumption of authority on the part of brother Holsinger to assume the authority without any precedent in the history of the church to sustain him, to have published the proceedings and speeches of the brethren, without consulting any one. But so it is; strange things do happen, sometimes *even among brethren.*

Brother Sharp says, "It is due to say that a large proportion of the Standing Committee disclaim having anything to do with the prohibiting of the report, and we presume those who did the deed, ere this sincerely repented the course they took, &c."

Dear brethren, how is this? who are those brethren who disclaim having anything to do with prohibiting *that report?* Is it possible any of the brethren have been unfaithful to the trust committed to their charge by the several District Meetings as the representatives of the church at large? have any of our brethren with whom we did business together, shirked the responsibility and thrown it upon a few? Oh can this be possible! Dear brethren, you all know when elder Moomaw came before us with the case, it was objected to apparently by all. *Not a voice was heard, not a tongue moved in its favor.* Even elder Grabill Myers from brother Holsinger's District opposed it. After discussion it was moved, and simultaneously seconded by a number of brethren, that the vote be taken, and the report proposed was forbidden without a dissenting voice. Brother H. was then

called in and told that so far as he had been in the habit of reporting, we had no objections, and offered him every facility to do so; promised him access to the queries and answers when finally passed; but to publish all speeches &c. could not be allowed. He objected, and said, "Brethren, you interfere with my business." I said, "brother Henry, don't say that, for I am one of the last who will consent to interfere with a brother's lawful business; but you are interfering with our business; you have no right to publish the speech of any brother without his his consent." He said he had a right to do so. I said he had not, and told him some brethren had said they could not, and would not, say anything if their words were to be published &c. &c. He said, they need have no fears, as he would correct all and publish only proper language, &c. I said, that will be no fair report after all, and I would not allow him to clothe me with a garb not mine. I said, if we speak unadvisedly, there was consolation to know it was known only by those who heard it, and would be forgotten; but if printed, unborn generations would know it. Brother H. said, "it will teach the brethren caution." I said on this head, "I thought he had as much to learn as any other brother." I have only stated what passed between me and brother Holsinger, not being willing to assume the authority to say what other members of the Committee said. They will all remember what was said and done by the Standing Committee.

How is it brethren, that now a "large proportion of the Standing Committee" should disclaim having had anything to do with the forbidding of the report. Can it be possible that after the meeting some of the brethren of the Standing Committee declared themselves in favor with brother H's project, while in council they acted in concert with us? Or has some brother entirely misrepresented the case to brother Sharp? Dear brethren, can this be possible? Should not A. M. order an investigation of the whole matter? It seems to me that not one brother of that Committee will like to lie under the apparent charge of inconsistency, and unfaithfulness to their co laboring brethren of the Standing Committee. Brethren, your christian character, as well as your integrity, is involved in the charge. It is proper you should purge yourselves of it through the Visitor.

I will here say to the Brotherhood, that I am none of the large proportion of the Standing Committee who disclaim having had anything to do with forbidding that report. Neither am I one of those of whom it "may be presumed have ere this sincerely repented of the course they took in the matter;" neither have I yet regretted it, and do not feel as if I ever will. Elders Isaac Pfoutz and David Long hereby authorize me to say the same for them. Thus the three brethren representing the churches in Maryland in A. M. have proved faithful to their charge.

One of our dear old brethren writing to me on the subject says: "Brother Daniel, there is certainly a bad spirit at work somewhere. There is a spirit of mischief working in the church, and if possible should be suppressed. The Lord knows who among us may live to see the time for another A. M. but I feel much like retiring from active labor at such times"

This I presume is the feeling of a large proportion of our old brethren who have borne the burden and labor of many years. I too share larely in this feeling, but will here say, dear brethren, do not feel like fleeing when you see the wolf coming; stand to your posts,

arm yourselves with the whole armor of God; use well the sword your Master gave you. And when our dear young brethren have well learned the apostolic injunction, to be subject to the elder, and be clothed with humility, they will realize that while God resists the proud, He will give grace to the humble. And the Lord will spare us, and save his suffering cause.

REMARKS.

As we have been requested to give an expression of our mind upon the subject referred to in the foregoing article from br. Sayler, we feel it our duty to do so. And we are very sorry that any necessity existed for an article like that from br. Sayler, wherein the proceedings of the Standing Committee of the last A. M. relative to a reporter, is defended. But that there was a necessity for such a defence, all will readily perceive that have seen br. Sharp's letter of August 12th in No. 33, Vol. 5, of *Christian Family Companion.*

We were much grieved at the appearance of br. Sharp's letter before the public in one of our periodicals, reflecting as it did so severely and unjustly upon a part of the Standing Committee of the last A. M. As br. Sayler says, not a single member of the Committee said a word in favor of the reporter, and from the action of the Committee, and from all that was said, the impression made, was that it was unanimous against the reporter. And then to see the statement made that "a large proportion of the Standing Committee disclaim having anything to do with the forbidding of the report," surprised and grieved us. We could not reconcile br. Sharp's statement with the impression made by the proceedings of the Committee. We do not doubt for a moment that br. Sharp received such information as stated in his letter, but he must have been misinformed or a number of the members of the Committee was wanting in fidelity to their brethren. This last idea we do not entertain, and hence conclude that brother Sharp was misled by his informer or informers. And we are sorry that those who communicated with br. Sharp upon the subject were not more cautious in their statements to him, for had they been so, it would have saved many unpleasant feelings

We are also sorry that the proceedings of the Standing Committee in relation to the reporter, should have disappointed or grieved a single brother, but in its proceedings it was governed by a desire to promote the edification and interests of the whole brotherhood, and judging from the evidence that has come under our notice its actions gave general satisfaction.

J. Q

An Inquiry on Ministerial Education

James Quinter—Dear Brother: The position in which I have just been placed by the church makes it necessary for me to seek advice from one whose ministerial labors have been such as to make him know the true value of a good ministerial education. Hence, I will present to you a few inquiries as to what I had best do to effect the proper mental improvement in myself.

I am at the present time a single man twenty three years of age, have but a common education, and my ability for acquiring knowledge may be considered but ordinary, and am so situated that I could spend some time in school, which I think would benefit me much.

Being in this situation what had better do? commence my theologic

studies at once or spend a few years in some good normal school?

If it is best for me to commence my theological studies now, can I benefit myself by the study of the various branches pertaining to the profession without the aid of a teacher? If you think it best that I should attend school a few years, what branches of the English language had I best study?

These questions I now sincerely present to you, hoping you will give me the best counsel as to what I ought to do to enable me to qualify myself for the duties of a minister in the order of Christ and the brethren. Hoping to hear from you soon, I remain your brother in the Lord. M.

REPLY.

Brother M. may feel assured that here are brethren who appreciate his ituation and sympathize with him But should he meet with those who do neither, he must not be offended or dis- ouraged. Every brother in assuming he responsibilities of the ministry, if he ppreciates the greatness of the work pon which he is entering, will feel nxious to prepare himself for that ork. And in doing so, whatever can n the smallest degree add to his qualifi- ations for the holy office, should not be nder-valued or neglected. There ould be a careful husbanding of all the eans that can be made available for the romotion of his usefulness. Because e gifts of divine grace, or the qualifi- tions which come from God, are abso tely necessary. and the principal qual cation in fitting a man for the minis- y, it does not follow that nothing else desirable or necessary.

The theological schools among the fferent religious denominations of the esent age, and the students in those ools that are pursuing a course of study designed at least in part to prepare them for the ministry, which they have in view as a profession or calling, prove that education is regarded as an important auxiliary for qualifying candi dates for the ministry for their profes- sion. And we presume there can be no reasonable doubt in the minds of the observing, reflecting, and intelligent part of Christian communities, that the strong tendency of the age is to make the literary qualifications of preachers the chief qualifications, and thus re- verse the divine arrangement which plainly is to make the spirit of God the first qualification, and whatever else can be brought into requisition secondary to that. Against this tendency we would admonish our brethren, and that earn- estly, to guard with the greatest care and watchfulness. It seems to be recog- nized as a rule in the word of the Lord, "Like people, like priests." And if those who minister in the sanctuary of God as his ministers lack the unction, savor, and power of the spirit of God, and substitute anything else whatever for these, we can not expect a spiritual church or an elevated standard of piety in the membership of the church.

There is a danger that men in the ministry of extensive acquisitions of knowledge may fall back upon their literary resources rather than upon the grace of God, and then their preaching will be likely to savor more of the knowledge of the schools than of Christ crucified. This should not be the case, and need not be, though it probably is a temptation attendant upon education. Though it is "not by might nor by power," but by the spirit of the Lord that the minister is to do his work suc- cessfully, nevertheless, the Spirit may sanctify such means as it deems proper to accomplish its purpose, and it may select and sanctify education as a means.

There is power in both knowledge and wealth, and when these are sanctified to God they may be used by him to further his ends and purposes. To know precisely the relation that the instrument stands in to the power that wields it, or, in other words, to know what we can do, and what we are to do, and what we can not do; and what God will not do, and what he will do, requires attention and discernment, if we would not err in respect to this matter. To look to God to do for us what it is not his province to do, may indicate a spirit of slothfulness in us, which disinclines us to labor with the diligence we should in the vineyard of the Lord. And to rely upon ourselves to do what we can not do, and what we are not required to do, is presumption. There is a limitation to both the grace of God and to human agency, and to give to each its proper place in the economy of God is by no means always done. Education has too much importance attached to it by some, and too little by others. The Christian world, generally, is in danger of letting it encroach upon the supernatural, while our own fraternity perhaps has failed to recognize a sanctified education as an auxiliary to the supernatural in promoting the cause of truth and righteousness. There is a medium in this as well as in many other things which lies between the two extremes, and this is the proper and the safest ground to occupy.

If we refer "to the law and the testimony" for assistance in our inquiries upon this subject, as we ought to do, there seems to be nothing very definite. The propriety of education, the extent to which it is to be pursued, and the use that is to be made of it, like some other subjects, seems to be left to the development of the church, the circumstances by which it is surrounded, and to the discretion of individual Christia
We find a number of passages of Scr
ture in which the wisdom of the wo
seems to be very positively condemne
Such as the following: "Hath not G
made foolish the wisdom of the world
"For it is written, I will destroy t
wisdom of the wise, and will bring
nothing the understanding of the pr
dent." "Knowledge puffeth up
But to apply all such passages in whi
wisdom and knowledge are spoken
with disapprobation and even with co
demnation, without any modification
limitation to all branches of scien
and education, would probably be doi
injustice to the real design of the spi
of God in recording those passag
Perhaps the following considerati
should be kept in mind in interpreti
such passages, if we would give th
the meaning they were designed to co
vey: First, we may look at them
way of contrast. The wisdom of
world is contrasted with the wisdom
God. And when this is done, the w
dom of God is of so much more va
and importance than anything else, t
even science or knowledge is found
be of so much less importance tha
sinks into insignificance. Second
when the wisdom of men was m
relied on than the wisdom of God,
the gospel of Christ rejected becaus
did not in its doctrines correspond w
the dictates of worldly wisdom, as
probably the case at Corinth, then s
wisdom deserved as it received—
condemnation of the apostle. Thir
it is highly probable that the wis
condemned had but little or no
science or useful knowledge in it,
was the superstition and speculatio
vain and conceited men. A passag
Paul's first epistle to Timothy conf
this view. It is this: "O Tim
keep that which is committed to

trust, avoiding profane and vain babblings, and oppositions of science falsely so-called." Dr. Doddridge translates the latter part of the passage thus: *Avoiding profane and empty babblings, and opposition of that which is falsely called knowledge.* What they boasted of as wisdom was falsely called such, and was in reality ignorance, vanity, and folly. It is only the abuse of true science that the gospel would unqualifiedly condemn. False knowledge like false religion deserves condemnation, and they both receive it from inspired authority. That the study of the natural sciences which may lead the devout mind to interesting discoveries of the wisdom, goodness, and power of God; of history which shows the wonderful providence of God over the nations of the earth; of the ancient languages which will enable those who have made some proficiency therein to read divine revelation in the very language in which it was originally communicated to man, should be unqualifiedly condemned by the inspired teachers, is not reasonable, nor does it seem to be in harmony with the spirit of Christianity. Paul, in one of his charges to Timothy, seems to direct the young minister to a studious life that his usefulness might thereby be promoted: "Till I come give attendance to reading, to exhortation, to doctrine. * * Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all."

Feeling as we do a delicacy in giving advice upon the subject proposed by Bro. M., and being exceedingly anxious that the minds of our brethren should not "be corrupted from the simplicity that is in Christ," we have extended our introductory remarks as we have done. Had we a better acquaintance with the writer than we have, we might venture to say a little more than we shall do and to say it, too, perhaps with a little more positiveness, but as it is we shall rather suggest than speak with authority.

It appears our brother has been called by the church to the ministry, and now wishes to prepare himself for the holy calling. We are glad to find indications of thought, and of an appreciation of the position he now occupies. We presume from his letter he possesses some means to defray the expenses of his education, for a time at least. We think, then, from his circumstances, and from the convictions of his mind, he might spend some time at school to advantage. And should he conclude to do so, we would recommend him to select a good literary institution in the vicinity of a congregation of the brethren, and if possible in the vicinity of the church that called him to the ministry. He could then pursue his studies, and at the same time exercise some in the ministry and serve the church. Should he thus exercise in the ministry occasionally as necessity might require, and as his opportunities might permit, and between those times pursue his studies, the church would have his services, and could with no more reason, we presume, object to such a course than it could object to a brother laboring all the week on his farm and preaching on Sunday. We mean the church would have all the services from him that it expected when he was called to serve it in the ministry, and he himself would at the same time be improving himself in useful knowledge; and if humble under this increase of knowledge, he would be increasing his facilities for greater usefulness in the future. We do not like the idea so well of a brother being called to the ministry, and then delay in entering upon the duties of his calling until he should

spend some time in acquiring an education to prepare him for it. For such a delay we see no justifiable reason. If he is called, it is presumed he possesses some qualifications at least for his calling, and if these are improved he may expect more. If he exercises some in the ministry while he is pursuing his studies, he will be more likely to keep up that spiritual interest which he should not let subside. In this way he would grow both in grace and in knowledge. And this is very desirable, and, indeed, necessary. The number of his studies, and the degree of application with which he pursues them, must depend upon his time, health, and ability. While he should guard against undertaking too much on one hand, on the other he should guard against idleness.

And while he is pursuing his literary studies, he can at the same time pursue his theological studies privately, and thus acquire much knowledge having a direct bearing upon his ministerial calling. Considerable proficiency can be made in the various departments of theology without the aid of a teacher, by him procuring and availing himself of the various works that have been written upon the duties of the minister, and the best way of preparing for a faithful and successful discharge of those duties.

If in pursuing his studies in school, he has no special reference to any calling in life but that of the ministry, we would recommend that the study of the English language be made a prominent study. Of the different departments of English grammar, etymology and syntax should receive special attention. If a student has not the advantage of a knowledge of the ancient languages, etymology, as it gives him the roots from which the words in our language are derived, or the principles upon which they are formed, a knowledge of this branch of English gramm will in some degree, as far as a knov eldge of the English language is co cerned, supercede the necessity a knowledge of the ancient language There are books written for students a schools on this branch of English gra mar. Composition and rhetoric shou also be studied with logic. Exercise writing is an excellent way for impro ing the mind. And right methods thinking are highly important in p moting the growth and development the mind. Mental and moral philo phy may also, we think, be studied w profit, and so may history. So knowledge of the natural sciences also desirable and may be rende useful in all professions and callin As the study of the mathematics useful in training the mind for cl thinking, if there is time some attent to this branch of education is advisab These branches may suggest others they are pursued, and they all may useful in all our callings in life as w as that of the ministry.

The foregoing thoughts are submit as suggestions, hoping they may h our brother to choose and pursue t course of life which under the bless of heaven will lead him to usefulness the church. And if our brother humble and prayerful, and desires "know nothing but Christ and him c cified," we trust the Lord will by providence and grace direct him in right way. It is not amiss that we exercise our judgments and lay to sc extent our plans for the future; while we may *propose*, our prayer sho be that the Lord may *dispose* of all have and say and do as will best s serve his holy purposes. J. Q

For the Visitor.

The Discussion on Freemasonry.

Some of the readers of the Visitor are aware that after having received repeated challenges from the Freemasons br. J. Quinter accepted, and agreed to discuss a question in reference to the consistency of masonic principles with the principles of christian truth. Subsequent to the acceptance of the challenge, it was agreed by the parties that on the 8th day of September they would meet in the brethren's meeting house south of Covington for public debate.

Having had the privilege of being one among the many who assembled there on that day, and having been present during the sevaral sessions, we feel somewhat inclined to offer a few thoughts to the readers of the *Visitor* who were not present, with reference to it.

The morning of the 8th was pleasant, and before the appointed hour had arrived the meeting house, though large, was filled and some remained unaccommodated. After the necessary arrangements were completed and the time to open the discussion had arrived, the following proposition was read by the moderator. "The Principles of Freemasonry are inconsistent with the Principles of Christan Truth." J. Quinter, affirmative, Elder —— McKinney, of the Christian Church, negative. After a few preliminary remarks, the affirmative proposed to learn masonic principles from masonic literature, (of which he had quite a number of standard works on the table,) and Christian principles from the Bible. His first proposition was, "The religious character of freemasonry makes it a religious institution." This having been disposed of by a virtual admission on the part of the negative, the affirmative proceeded to set up masonic religion as taught in masonic books and compared it with the christianity of the bible.

Some of the leading topics that were selected for comparison were the new birth, faith, hope, charity, benevolence, temperance, truth, and Christ and the Bible as they are held by the masonic order.

We were pleased with the friendly spirit that was manifested during the discussion, (which continued three days,) and think, if we were competent to judge, favorable results will be realized. It is true some of the friends of both parties claimed the victory, but the more impartial part of the audience did not appear to hold up *victory* as the chief object; but wished to be enlightened with reference to the consistency or inconsistency of masonic principles with the principles taught by Christ. We must acknowledge however that if we had a proper view of the comparison made, the inference would be that some parts of the masonic edifice presented a lame and awkward appearance by the side of the Christian temple.

We were sorry that no arrangements had been made to have the discussion published, and we still feel unwilling to let it drop to the ground. Our principal object in this communication is to propose a plan by which some of the benefits of that debate may become available to us all. We propose to have br. Quinter write out fully, and publish in book form, his reasons why masonic principles are inconsistent with Christian truth; and we fur-

ther state that in suggesting such arrangements, we are willing to obligate ourselves to lend our feeble aid in defraying expenses if necessary. Brethren what do you say to it?

J. G. R.

Versailles, O.

The Family Circle.

What are we Doing for our Children?

A question second only in importance to the one; what are we doing for our own souls? Self is, in one sense, the centre of responsibility. Some may start at this. But consider; if thy own soul is not attended to, how is it possible to bring up your family aright or to make yourself useful to your neighbors? Neglect your own vineyard, and every other field will share in the delinqency.

We put the above question to Christian parents, but hoping it may seriously be considered by all parents. We assume that you are God's children; and that you recognize your responsibility to him, in the training of those whom he has entrusted to your care. They are part of yourself—"bone of your bone and flesh of your flesh." They are bound up with you in the bundle of life. What you are, they are very likely to be. They take the type of their form, features and expression, from you; and, perhaps, if you study the matter closely, you may discover some traits in which you are reluctantly obliged to recognize the dark shadow of your own lamented moral failings.

The relation which you sustain to these children is so intimate, so constantly formative, that their whole being is blended with your own. Yo unconscious influence from day to da in look, word and temper; and especi ly in enunciated principle, is worki in one line, namely, to fix a moral sta on their character and destiny.

In answer to so general a questio "What am I doing for my children You may reply, without much refl tion, I am doing the best I can for the I attend to their education; provi competent teachers; and, so far as have the means, intend that nothi shall be wanting to qualify them for spectable positions in life. Knowi that a good education and polished m ners are indispensible for this end have determined they shall be th oughly educated.

This is well, go on; and may Go blessing attend your efforts! But you not intend to include in your p gramme, certain other, and, as we thi higher qualities, such as relate to th spiritual well-being, and their fitn for the life to come? These childr have a part to act here, it is true, a they need be trained for it. The b must be prepared for self-support, a the girls to fulfill the domestic sphe He who neglects these departments culture does injustice to society, as w as to his children. But a Christ parent will not surely place these so qualifications first, nor even allow th in relative importance, they are to compared with a fitness for the du our children owe to God, and for destiny that avails them hereafter. they are made for this world alo then educate them for this world. I you do not admit this You say th are to take part in another life, a that their principles and conduct h are to shape their future eternal desti How then does your theory and pr tice agree? If the culture you are g

ng them impresses their minds with the dea that this life is more important han the life to come—that the *main* hings, if not the only thing, is to be- ome qualified to adorn society and suc- eed in business; are you not creating mpressions on their minds which you nay hereafter deeply regret?

We knew a gentleman of high stand- ng who had a beautiful daughter—the dol of his heart, who was just about to nake her appearance in fashionable cir- les, and who, on the very night of her ntrance into society, took cold, which ssued in a fever, and, after a week of lelirium, ended in her death. That father tood over the deathbed of his beloved, nd, wringing his hands, exclaimed: 'I have educated my daughter for this vor'd !"

Was this man the only one who thus ducates his children? Education is ıot so much what specifically we teach ur children, as *the permanent princi- les of action which gradually, by ex- ımple and precept we instill.* Your on is made to understand that he is to ursue a course that will ensure success n business; your daughter, that she nay shine in social life, and form an ligible connection in marriage. If his be the great drift of all you say nd do, will not the impression be nat- rally and almost necessarily that, to ucceed here, is their being's end and im?

Yet is there no incompatibility with ducating your children for this world, nd at the same time affording them hat culture which will prepare them to raduate to the high honors of heaven. But don't put the world first and relig- on second. Much less leave out re- igion altogether. By training your hildren for the life eternal, you are iving them the very best preparation or the duties and responsibilities of the present life. God has not said in vain, "Seek ye first the kingdom of God"— and this applies as well to the education of our children as to our own heaven- ward progress—"and all these things shall be added unto you."

The Sunday school teacher cannot re- lieve your shoulders from the burden of parental responsibility. If heaven should send down a corps of angels to teach our Sunday schools, the parental responsibility would still remain. Meet it, then, and so discharge it, as that when you and your dear ones come to- gether at the bar of God, you may be able to say, "here, Lord, am I and the children which thou hast given me." —*The Christian at Work.*

Editor's Notes of Travel.

We left our home on the morning of the first of October to visit the Jona- than's Creek and Rush Creek congrega- tions. We took the morning train at our place, and a little after twelve o'clock we were at Newark, the county seat of Licking county. Here we were met by br. Samuel Shrider who took us to his home in Perry county, near the meeting house in the Helser settle- ment Here there was a communion meeting appointed for Saturday and Sunday, the second and third of Oct. This is in the Jonathan's Creek con- gregation. The members constituting this church live principally in Perry and Muskingum counties. We visited this church for the first time about twenty five years ago, a few years after we removed to Fayette Co. Pa. Elder Elijah Scofield formerly had the charge of this church. He died a short time before we first visited the church. Just before his death, perhaps on his death bed, he requested brother James Kelso,

who had visited the church occasionally before brother Scofield's death, to give the church some attention, and to visit it. Br. Kelso from br. Scofield's request, felt an interest in the Jonathan's Creek church, and at his request in connection with an invitation from the church, we made our first visit at the time already named. We had the pleasure at that time of seeing several persons make the good confession that Jesus Christ is the Son of God, and accordingly became his disciples. Several of that number were young persons. And some of them have left the scenes of earth, and their surviving friends indulge the pleasing hope that they are now enjoying "the brighter scenes of heaven." We continued to visit this church for a number of years, once a year, and for, perhaps, some ten or twelve years, we did not miss our annual visit to it more than two or three times. We had the satisfaction of seeing a large number of persons added to the church, a considerable number of which were young people. And what is still more satisfactory, those added to the church generally proved faithful.

This church is still apparently in a prosperous condition. The brethren have started a sabbath school, and the interest that is taken in it gives encouragement to its friends to hope it will be a useful auxiliary to the church. Bro. Eli Stoner is the present elder of this church. He is assisted in the ministry by brethren W. Arnold, E Horn, Sen. and E. Horn, Jun. At the time of br. Scofield's death, br. Snyder was also an elder. He died some years ago, and was very frail some time before his death. Br. John Roberts was long a faithful servant of this church as well as of the Lord. He felt much concern for the church, and to the extent of his ability labored much to promote its interests. He lived in Muskingum county some fifteen miles from the meeting house in Perry county, and hoped to have a house of worship nearer to his home to attend in his old age, and was hauling lumber for a new house when he met with an accident which caused his death. His death was caused by one of those providences that seem mysterious to us in our present limited knowledge of things.

Our visit to the brethren of the Jonathan's Creek church was pleasant to us, and the pleasure seemed mutual. We hope the brethren there will continue to prosper, enjoy peace among themselves, the presence of the great Head of the church, and exert that holy influence upon the world that the church in every locality should exert.

From the Jonathan's Creek church we went to the Rush Creek church. This church lies principally in Hocking county. Br. John Hunsaker is the elder of this church. There was a council meeting here on the 7th of Oct. Brethren P. Nead, A. Flery, and ourself were called as a committee. This church has for some time had considerable trouble which has interfered with its peace and prosperity. It has much occasion for deep humiliation, fasting and prayer. The present is a time of trial to it, and we hope the Lord will help it, and remove the cloud from off it, and cause his face to shine upon it, that it may accomplish its mission, in nourishing the souls that have entered its fellowship, and afford the help to the weary and heavy laden sinner that the church is designed to do. The council meeting and two public meetings for worship were all the meetings we had with the brethren of this church. Our mind reverts to these dear brethren with interest, and our prayer is that God will remember them in his mercy,

and restore "peace to them as a river."

All the members of the committee and many more lodged with brother Beery, son in law of br. Hunsaker, the night after the council meeting. We were six miles from Logan, at which point we wished to take the cars for home, and the train leaving about seven o'clock in the morning, it was necessary to have an early start. And the kind family did all they could to make us comfortable, and further us on our way. An early breakfast was provided, and then brother Beery took the committee and br. S. Kinsey who was with us, to Logan, and we there took the Hocking Valley R. R. for Columbus. We arrived at home the same day, and presume the brethren that were in our company did the same. We think of the kindness of friends and the goodness of God with gratitude to both.

Correspondence.

On the 23d day of August father-in-law and I left Dayton, Ohio, *en route* for Alabama, Georgia, and Tennessee, prospecting the country, hoping to like it and consequently emigrate southward in search of a milder climate. We traveled by rail to Cincinnati, and there we took passage on steamboat for Louisville, Kentucky, where we again got aboard the cars for Nashville, Tenn. This part of the railroad was exceedingly dry and dusty; great portions of the roadside had been burnt over, occasioned by the sparks from the engine. We rested one day in Nashville. It was exceedingly hot, and but little ice to be found in the city. River water without ice in such exceedingly hot weather was not very likely to impress strangers favorably as to locating. Here we had a good view inside and out of the state house, which is said to be the finest state house in the United States, which we have no right to dispute; for it is a fine state capitol. From here we renewed our journey for Decatur, Alabama. This part of the railroad passes through a rich portion of country, the land rating from $35 to $50 per acre. From what we had heard we expected to be well pleased with the country around Decatur, but in this we were much mistaken. Instead of finding good land selling at from $3 to $5 per acre, we could not get a purchase of good land near a railroad station for less than $25 per acre. We found society very much in a dilapidated condition as well as the country, in which condition it always will be until the idle go to work, *both white and black*. Some of the whites feel it a disgrace to work, and some of the colored have imbibed the *idea* that freedom signified freedom from labor; and so they or many of them are idle, and, as a natural consequence, where there is idleness there is an excess of wickedness.

After looking at the country to a limited extent—the water being poor—we left for Huntsville, thence to Stepheson, Tennessee. Here father-in-law left us, being quite unwell from the effects of the hot weather and bad water. He turned back for home, but we went on down in Georgia to Atlanta. Here we met strangers kind as old acquaintances, who conferred many favors on us, and treated us as a brother. From here we went west to Rome; looked around at several places; had

meeting on Sabbath in the Bap tist church, where the members received us very kindly, and invited us to share of their hospitalities. They seemed anxious to hear more of the gospel as understood by the brethren. I have read of the ancient Romans being a blood-thirsty race, but these modern Romans were seemingly quite different. But as to doing as Rome does when in Rome I could not see it that way. On Tuesday following we returned to Atlanta, where the general superintendent gave us a free pass over all their railroads without my asking for it for fifteen days, so that I might the better see the country. From thence we visited Bro. Heyser at Madison, some ninety miles east of Atlanta. Here we found our dear brother missionary; yes, the first volunteer missionary of our brethren that has gone down into the settlements of Ham for the purpose to enlighten them, by teaching them the English language with its sciences, and preaching them the pure gospel. Dear reader, when I consider the great sacrifice this brother has made, I feel that *surely* nothing but the love for souls and glory of God have prompted him thus to labor and toil night and day to enlighten the benighted freedmen of the South. Brethren and sisters, do you not desire to have part in this commendable work? Then lay to a few of your many dollars to assist Bro. Heyser, as he is a brother of limited means. Come, let us help, for the Lord has helped some of you very much in the stores of this world. "Cast thy bread upon the waters." Here we preached to a large congregation of freedmen. We are sorry to say, that at this place there is a very great prejudice existing between the freedmen and the white race. The white merchants will sell their merchandise to the freedmen at a higher price than they do to the whites. This difference is creating an unkind feeling among the freedmen, and justly too. But to hasten on, we can say the time we spent with Bro. Heyser in Georgia was to us very pleasant. His wife, a Georgia lady, done all in her power to render us comfortable. The Lord reward them for their kindness and labor of love. From here we returned to Atlanta, and was introduced to the Governor of the state, Honorable Bullock. I had a pleasant interview, and formed the acquaintance of several editors, ministers, and business men of the city. I found more Northern enterprise, skill, and ingenuity in Atlanta and Rome than any where else South. There are also a number of valuable mines in this part of the South that are now being penetrated, and are yielding a handsome income. This will in time undoubtedly be a great country, for in climate none will excell it. The altitude is high and salubrious atmosphere, good health, and will be a fine country. Atlanta 1,200 feet above the sea, is cool in summer, and pleasant in winter. The society is below par, but will come up.

Great inducements are being offered by the leading men and managers of the railroads in that country to influence Northern emigration to that part of the South. For the benefit of those wishing to emigrate to a warmer climate I subjoin the following:

NORTHERN SETTLERS

proposing to come South to ex-

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From this part of the country we came up into East Tennessee to Maryville, where we found br. S. Z. Sharp—had a pleasant interview and some meetings. This is a good part of Tennessee. I believe Blount county will become a pleasant locality for brethren to settle. Land is generally good and sells at from $20 to $30 per acre. There is good water, good climate, and we believe the prospect there for the brethren to start a church seems to be quite flattering. The people are plain and industrious.

From here I traveled up through Jefferson, Granger, Hawkins, Green and Washington Counties on business, attended several meetings, saw a great many members, a good number of whom we baptized while living there. We were glad to find them still contending for the faith of the Gospel once delivered to the saints. Had many individual meetings made happy by telling our hopes and fears, together with God's dealings by the way, but ere long we had to take again the parting hand. Oh! it was hard to part with friends and members so kind, and laborers in the word, with whom we stood shoulder to shoulder through the wicked rebellion, faithfully proclaiming the Gospel of peace. Many were the happy meetings we then together enjoyed! How sweet their memory still. But onward I felt to count the miles homeward to my family in Dayton, where I arrived on the night of the 9th of Oct. 1869, in health and safety. Thank the Lord for his goodness, in that he answered the prayers of his servauts. Yes dear reader, while out on our journey and at one time met by two ruffians in a dense forest, far away from any house, and all alone, one of whom had a pistol in hand and the other a club, both presented partly, yet the prayers of a good wife at home were going up in my behalf. Their arms fell harmless to their sides without our resistance visibly. O how mighty is prayer! I have traveled a great deal and never felt, nor wanted, to carry a weapon except

prayer. I will now close by saying I expect to make my home in Dayton, Ohio. The Lord help those that remembered us in our travels, and all others that fear God and keep his commandments. As ever yours in Christ.

P. R. Wrightsman.

Dayton, O.

Carrollton Center. Mich, }
Oct. 21st, 1868. }

Dear Editors of G. V. I notice the proposition in the last No. of V. by br. Garber from this State who I had sometimes thought must have been chilled and numbed (spiritually) in the northern regions in which he lives, but to my surprise I am agreeably convinced of being wrong, for which I can ascribe no other cause but that he must have been kept in activity by the preaching to the eye through the G. V as he has not had any other preaching to my knowledge for years. His noble offer should be responded to. I don't want to be personal but I *do* know some brethren in most states who are abundantly able to spare that little sum—little to them because of their abundance with which the Lord hath blessed them. Will not you come out to the help of the ministry which from accounts in our papers exert themselves in some instances even beyond their abilities. It is not generally known by our brethren what influence the writings of our brethren have abroad and I am confident, if they were disseminated or circulated more widely than they are, uncounted good would be done, my observation and experience confirming me in this.

There is a necessity for this course, for as in natural warfare when missiles of death are invented and used, they must be met accordingly. Now it is very evident that an innumerable host of printed matter of the most obnoxious character, as well as the most deceptive nature, is disseminated: why should not we then double our diligence on the other hand and meet the enemy in his own fastness by the means at our hand, the press? I will therefore propose to exert myself to get subscribers and whatever premiums you can give I will donate to the poor or such as would read outside of the church. Would it not be a good plan to donate our publications to Sunday Schools throughout the land? Let our doctrine and priciples be known and they will be appreciated and sought after. But how shall people ask for a thing of which they have never heard!

We as a fraternity are happy in the enjoyment of the simple Gospel principles and our hearts yearn for the spread of them that others may also be happy. Then let us try to use the means that are at hand. * * Now dear brethren and sisters, who is willing to double his diligence? In addition to what I have proposed above I will also travel to and fro as long as ability and means shall last.

Now there is a local matter which I wish to notice for the benefit of the church and the furtherance of his cause. I am the only Elder in the State of Michigan, and the field is too large. I therefore propose to take the most western tier of counties from Van Buren northward for my field of labor. Let the brethren south of the second tier or south of St. Joseph county take that tier northward and so on until the state would be taken up. The reason why I propose this is, there are members in nearly every county in the state, who, with many of their neighbors, would be benefitted by this course which under present arrangements will be neglected.

May the Lord speed his cause through the instrumentality of his children.

F. P. Lœhr.

Brethren Editors of the Visitor. I will as has been requested, give an outline of my trip westward. I left home

the 13th of October, traveled by water to Cincinnati, Ohio, where I arrived the night of the 17th. Left on the night train, the 18th, for Logan, Ohio. Arrived there the 19th and had two meetings with the brethren in Elder J Hunsaker's district. Left Logan the morning of the 21st and arrived at Dayton at 3 P. M. Made my way to the office of the Gospel Visitor and found brother H. J. Kurtz at his post arranging matters for the next No. of the Visitor. Shared the hospitalities of his home for the night and next day at 2 P. M. took the hack to attend a communion meeting of the brethren in Preble county. Did not get to the meeting till late at night. Met with many brethren and sisters there. Next night attended meeting at Toms Run meeting house in Montgomery county. The 24th, Sunday, attended meetings with the brethren at two points. 25th visited brother A. Sanger, an old acquaintance, living in Eld. Nead's district. Tarried with him until the evening of the 26th when I went to Dayton and had meeting in the Brethren's meeting house. After meeting accompanied brother Dr. P. R. Wrightsman to his home where I was kindly cared for and next morning set out to attend the communion meeting near bro. Holler's from where I expect to set out for Indiana.

J. S. FLORY.

News from the Churches.

For information to the brethren interested I wish to say, that on the 9th of October I left home, accompanied by Bro. Elijah Showalter, arrived before night at our old Bro. White's, in Monterey, Alleghan County, where I spoke to an attentive little congregation (that was hastily got together) in the German and English languages, and thought it was a pity we can not be here oftener In the morning we started for Bro. D. Wood's, at Carrolton Center, where we arrived in the evening, the distance being some forty miles. The people here requested meetings as soon as they recognized me. So we spoke to them next evening, it being Sunday, the 12th. Their satisfaction being expressed, I spoke to them again Friday evening following—the house being crowded, yet perfect order prevailed from the first to last. Thus we occupied our time every evening in the different school-houses, apparently to great satisfaction. May the Lord accompany with his power what was done in great weakness. Saturday the members met (as many as could be informed) in council to prepare the work necessary to be done here, and appointed Saturday, October 16th, to meet again at the house of Bro. H. Gerkey, in Ionia, to set things in order that are wanting to make that little church more efficient in its arduous duties in a frontier-settlement of brethren. I think they are the most northerly of the brotherhood, yet their hearts seem to glow with love and zeal for the cause of the Master. Brethren, pray for them, that they may stand firm among a perverse and crooked generation. After attending the funeral of Bro. Smith's little child, whose mother had gone before some eight months, I was taken by Bro. H. Gerkey at noon on Monday, the 20th, to Bro. Kepner's, near Charlotte, Eaton County, with whom I stayed, preaching and visiting the scattered lambs of the flock till Thursday, the 23d, then took the train at Charlotte for Jackson on the M. C. R. R. I stopped off at Marshal to see

ome of my relatives. I arrived home on Friday night, and found all well but my only daughter that is yet at home, who is afflicted with the dropsy. The will of the Lord be done, and his name be praised by all his children. My object is not so much to show what I have done as to bring those members into the notice of the brotherhood, that they may be visited. FRED. P. LŒHR.

EDITORS' TABLE.

We hope our friends and agents have laid their plans and commenced their work of procuring subscribers for the *Visitor*. Let us all remember, that success in but few pursuits is realized without patience and diligence. Therefore we have the Scriptural admonition, "Whatsoever thy hand findeth to do, do it with all thy might." Brethren, act according to this admonition, and may the Lord crown your labors with great success.

We hope our readers will not overlook or forget the *Generous Proposition* of Bro. Garver, in the October No. of the *Visitor*. He proposes to give ten dollars for the spread of the gospel by the circulation of the *Visitor* outside of the brotherhood, provided one hundred can be found who will do so. As the proposition came to hand just as our last number was going to press, we had no time to say anything upon the subject, and now call the attention of our readers to it. We trust a number of individuals will be found who will readily respond to the call. And in churches in which there is no individual member who feels able to advance the amount himself, in such cases several might unite, or even the church might make up the amount. Brethren, think about this offer, and talk about it, and carry out the suggestion. Is not the proposition one that commends itself favorably to the Christian heart? We hope this benevolent project will become a success.

Our New German Hymn Book.

The notice from the German Hymn Book Committee was published last month in German and by request we give some of the principal items in English.—P.

The Committee (except br. D. M. Holsinger) met at the house of br. F. P. Loehr in Mich. The selections of the different members of the committee, not counting all that were proposed by other members, amounted to near about 500 hymns. The committee found it difficult to make a good selection and to reduce themselves to such very narrow limits, but by shortening long hymns and leaving out those of meters that are not familiar they expect to furnish a book containing nearly double the number of hymns in the old book, of about 200—225 pages and at a price near that of the old book.

If the brethren generally are satisfied, and it is not objected to by the A. M. or the Standing Committee inside of two months they propose to put the book to press.

OBITUARIES.

Died in the Miami church, Miami county, O., October 8, 1869, our beloved old brother DANIEL GUMP, after a long sickness, aged 72 years 1 month and 3 days. A large concourse of people and many sympathizing friends attended the funeral. Services by H. D. Davy and others.

Died in the Donnel's Creek church, Clark county, O., September 27, 1869, ISAAC FRANTZ, son of Samuel Frantz, aged 11 years and 1 day. Funeral services by the writer and others.
H. D. DAVY.

Died in Yellow Creek church, Elkhart county, Ind., September 27, 1869, brother MOSES VANSCOICK, aged 74 years 4 month and 20 days. Funeral services by elder Jacob Ebersole, Moses Hess and others. P. H. KURTZ.

Died in the West Branch church, September 30th, sister REBECCA MARY HENRY, aged 29 years 5 months and 11 days. Her sufferings were great, but having resigned herself to the will of God, she died in peace. She leaves one child and a great many friends to mourn heir loss. They need not mourn as those whot have no hope. Funeral services by brother M. Emmert and others from Thess. 14: 13.



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Inasmuch as some churches still prefer to use the German and English Hymn Book heretofore in use among the Brotherhood, at least until a new German hymn book is added to the new English collection; this is to inform those friends who wish to have a fresh supply of the old hymn books, either separately bound or German and English bound together, that they will be furnished at the following rates:

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COLUMBIANA, Columbiana Co., O.
Dec. 1, 1867.

PROSPECTUS
—OF THE—
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FOR THE YEAR 1870, VOL XX.

The *Gospel Visitor*. Edited by H. Kurtz and J. Quinter, and published by H. J. Kurtz. at Dayton, O.. will close its nineteenth volume with the present year.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine. practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the world.

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THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XIX. DECEMBER, 1869. NO. 12.

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WITH MONEY

From Wm Harshberger. John W White, Emanl Slifer, Mich Forney, D G Varner, C B Konkle, Eli Wilson, Isaac Mishler, Daniel Hendricks, J C Lehman, Henry Rodes, Daniel Stoner, Jos Mishler, Jacob Zigler, Elizabeth Hyde, Levi Himes.

NOTICE.

In making up the forms several obituary notices intended for this number were accidentally left out. The mistake was not noticed till after we had gone to press. We regret this very much and hope it may not occur soon again.

☞ Some brethren who are acting as agents for the Visitor, inquire how they shall send money. Send all sums of five dollars and over by Postoffice Order or draft when these can conveniently be procured. We prefer P. O. Orders. They are cheaper than express and we think they are perfectly safe. The following are the rates of commission charged for money orders.

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PREMIUMS FOR 1870.

Having still some full volumes of the Visitor of several years on hand, and wishing to give our friends all the encouragement we can in entering upon another year, we have concluded to offer them as premiums. We give the choice of Volumes 16, 17, 18, and 19, until either of them runs out. These volumes contain much valuable reading and with a little labor any one can obtain them.

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Dayton, O.

THE GOSPEL VISITOR.

Vol. XIX. DECEMBER, 1869. No. 12.

THE COMMUNION OF SAINTS.

"For we are members one of an other." So affirms Paul. And his affirmation does not only express the relation of the members of the church of Christ at Rome to one another, the church to which he was writing when he used the language quoted above, nor of the relation between the members of the entire church at the time he wrote, but it expresses the relation between the members of the universal church of Christ existing in all ages, in all countries, in heaven and on earth. The church of Christ is one, though a part of it is on earth, while a part is in heaven; though a part has the conflict yet to endure, the enemy to contend with, and the victory to gain, while a part has fought, and suffered, and bled, and conquered. And while the church on earth is militant that in heaven is triumphant.

"The saints on earth and those above
But one communion make;
Joined to their Lord in bonds of love
All of his grace partake.

"One family we dwell in him—
One church above, beneath;
Though now divided by the stream—
The narrow stream of death.

"One army of the living God,
To his commands we bow;
Part of the host have crosss'd the flood,
And part are crossing now,"

The doctrine of the commnnion of saints does not depend for authority upon the apostles' creed, though an article in that affirms, "I believe in the communion of saints." It is plainly recognized and taught in the Scriptures. The Apostle John says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. Here the fellowship or communion of believers one with another is plainly recognized. And should it be said that this passage has only reference to the saints on earth, we reply that the saints on earth and those in heaven constitute one family according to the following language of Paul, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3: 14, 15. Here the church on earth and that in heaven are recognized as parts of one and the same family. The communion of saints seems to be fully recognized in the following passage: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels—to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." Heb. 12: 22, 23. Here believers on earth are represented as having already come to those that are in heaven. That is, they are joined to them in holy fellowship or communion. There is also another passage in this instructive letter of Paul to the Hebrews, which seems to have a bearing upon our subject. It is this, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which

doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12: 1. The witnesses here referred to are probably the departed saints, who are represented as watching with interest the struggles of those who are yet contending for the heavenly prize, and as feeling a warm sympathy for us in our holy conflict to overcome. And the sympathy between the departed saints and those in the flesh is mutual. The former sympathizing with us in our holy labors of Christian love, and we with them in the holy doctrines which they so successfully defended in word, and so beautifully exemplified in their lives.

Agreement in the truths of Christianity lays the foundation for fellowship or communion of saints, for fellowship among moral beings depends upon sameness of principles, feelings, and pursuits. And the nearer we approach each other in our principles, practices, and feelings, the more complete will our communion or fellowship be. "For by one spirit," says Paul, "we are all baptized into one body, whether we be Jews or Gentiles—whether we be bond or free; and have been all made to drink into one spirit." 1 Cor. 12: 13. And the seven unities of the Christian system afford a most effectual foundation for the fellowship of all believers. These unities are thus stated by the apostle: There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 4-6.

As the apostle affirms "by one spirit we are all baptized into one body," and that one body is the body or church of Christ, then as we are all members of same the body, we also are members one of another; and thus the sympathy, communion, or fellowship of all believers is readily and plainly perceived. And as the communion of saints is seen in the one common baptism which puts all into one body when they are proper subjects for admission into the church of Christ, so in the communion service, and in all the holy rites which accompany it, the communion is kept up which was first manifested in baptism. And while believers should think much of the ordinance by which they were brought into communion with the great body of saints who have from time to time received it, they should ever be ready to show by their attendance to all the ordinances of the church their continued communion with the great spiritual family composed of living and departed saints.

And as it is by one spirit we are all baptized into one body, so it is by that one spirit we are led and prompted to further obedience. And thus being led by the spirit of God, we shall be, according to Paul, "the children of God," and have wrought in us those spiritual graces or fruits of the Spirit,—such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," which are the unmistakable characteristics of the children of God. Then among those in whom these holy fruits are manifested, there will be a recognition of a relationship which death can not disannul. Here will be the communion of saints—a communion founded on a common parentage, a common redemption, a common faith, a com-

mon comforter, a common gospel, a common hope, a common interest, and a common life of labor and suffering for the benefit of men and for the glory of God.

The doctrine of the *communion of saints* suggests some pleasing and comforting thoughts. We look back upon the long ages gone by and with admiration view the holy and honorable lives of departed christians. What sufferings they endured, what labors they performed, what strong devotion to the cause of truth they manifested, and what lights to the world and benefactors to their race they were. And through the light of divine revelation we look into Paradise, the place of the departed dead, and behold these saints of God enjoying that sweet and undisturbed rest which forms a delightful heaven of enjoyment, there waiting in lively hope, and with bright anticipations contemplating the eventful period in which they shall be presented, "as a chaste virgin in Christ," 2 Cor. 11: 2, and be crowned and enthroned with him, and share in all the distinguished honors which belong "to the purchased possession" and reign as kings and priests with him for ever and ever. We contemplate with admiring wonder this sacramental host comprised of inspired apostles, holy martyrs, bold and self denying reformers, and the very salt of the earth, and may justly regard ourselves as part of the same holy community and heavenly family if we are following the glorious Leader which led them to victory over death and the grave. And the pleasing fact that they and we are parts of the same community, and have fellowship or communion with one another, should encourage us to faithful perseverance and inspire us with hope, since what they have done, endured, and what they are enjoying, and what they shall hereafter enjoy, we may do, endure and enjoy, if we are members with them of the same body.

We are all made to drink into one spirit. And all who partake of that one spirit, have a bond of union which unites them together, and prepares the way for communion one with another. And as the Christian dispensation enjoys more of the Holy Spirit than the Jewish dispensation did, and as the Jewish possessed more of the Spirit than the Gentiles did: nevertheless, there were individuals among the Jews and Gentiles who enjoyed some rays of light from the divine Spirit, which led them to long for a holier life than the people by which they were surrounded lived, and for a better and higher state of being than the present. With all such we experience a degree of spiritual communion. If our hearts have been quickened by the Holy Spirit they will be drawn out in holy sympathy and communion with all others whose hearts have been touched by the same divine power. And the fullness of the communion will be in proportion to the extent of the Spirit's power over us, and to the degree of assimilation we bear to one another.

Whatever is really good in any has been wrought by the Holy Spirit. The exemplary faith of Abraham, the great meekness of Moses, the obedience of Noah, the gratitude of David, Isaiah's prophetic knowledge, Daniel's faithful adherence to duty in the face of

threatening danger, and Jeremiah's tenderness of heart manifested in his tender lamentations over his peoples' sins, were produced by the same Holy Spirit that we as Christians possess. And with all these ancient saints of God we are one, and hold spiritual communion.

There is another class of believers with whom we have communion, that may justly claim our attention, and further suggest profitable and practical reflections. These are they with whom we have had personal intercourse on earth; they with whom we have rejoiced and wept; they with whom we have suffered and labored; they with whom we have prayed and worshipped. But we have laid them in their graves, and have turned away with a sad heart, and seemed to say "Though our communion as Christian friends has been sweet and pleasant, but alas! alas! we can enjoy the presence of those pious souls no more here, and our delightful communion must cease until we meet to worship before the throne of God." But where is our faith that we take so little comfort when we bury our Christian friends?

"Ah! why should bitter tears be shed
In sorrow o'er the mounded sod,
When verily there are no dead
Of all the chidren of our God?

They who are lost to outward sense
Have but flung off their robes of clay,
And cloth'd in heav'nly radiance,
Attend us on our lowly way.

And oft their spirits breathe in ours
The hope and strength and love of theirs,
Which bloom as bloom the early flow'rs
In breath of summer's viewless airs."

The doctrine of the communion of saints, in its broad scriptural sense, while it corrects our views in regard to our relation to the departed saints, affords us comfort when sorrowing on account of their separation from us. That separation is only partial. Our spirits may still commune with theirs, and they may be present with us both in times of retirement and in times of public devotion. And what influence they may exert upon us and how the state of our souls may affect them, cannot be known until we know more of the laws which govern spiritual beings. This we know, that if we are united to Christ, and are members one of another, we are united together by ties that death itself cannot sunder.

Let us remember that the Spirit which all the eminent and devoted children of God of former ages had, we may have; that the more we have of it, the closer, the more constant, the more practical, the more living, will be our communion with the most excellent, pure and good, that have ever walked the earth or entered heaven.

One thought more must close our article. If we are in communion with all the departed saints, with what increasing watchfulness should we guard our conduct that we dishonor not those we regard as our brethren. Let us reflect upon their holy lives, and strive to imitate them. Let us labor to become more and more assimilated to holy beings, that our communion with them may be closer and more to the advancement of the divine life within us.

"Till the communion be complete,
In nobler scenes above."

J. Q.

For the Visitor.

Man Liveth not by Bread Alone.

It is written, man shall not live by bread alone, but by every word

that proceedeth out of the mouth of God. Math. 4 : 4. As there is such a close connection between God and his word, and as we cannot live independent of God, neither can we live independent of his word. But it is also said, we shall live by every word. Now, as the work of redemption began immediately after the fall, and as all the revelations of God to man, have respect to his redemption, all that God has ever spoken, has some bearing upon our salvation, and hence it is said we live by every word that proceedeth out of the mouth of God. This declaration, with all others contained in the Scriptures, is true, for God cannot lie, neither can he look upon sin with the least degree of allowance. Then as God is a perfect being—perfect in all his attributes, and as he alone is God, we are to love and serve him. His ways are as high above our ways as the heavens are higher than the earth. And although we cannot always comprehend the ways of the Lord, we may rest assured they are just and right.

And we should remember that we cannot serve two masters. God must have the whole heart, or he will not accept of our services at all. We must serve God sincerely and humbly if we would serve him acceptably. To serve him from mere custom, fashion, or pretence, is no Christian service at all. We are to live by every word of God. And Jesus said, my words are spirit and they are life. So if we observe every word of God properly, we shall then have the spirit of God; and except we have the spirit of Christ we are none of his.

As we are to live by every word of God, we are directed to take the whole armor of God that we may be able to withstand in the evil day, and having done all to stand. "Stand, therefore," says the apostle, "having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the word of God." Here the word of God is made prominent, as it is by that we are to live, contend, and conquer.

In the circumstances which gave rise to the words that we are practically considering, we have a very striking illustration of their practical application. The Savior, filled with the spirit, returned from Jordan, and was led by it into the wilderness where he fasted forty days. At the end of those days he hungered. And the devil avails himself of this opportunity to tempt him. "If thou be the Son of God," said he, "command that these stones be made bread." The Savior at once turns to the word of God, and replies to the tempter: "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then the devil took him up into a high mountain and showed him all the kingdoms of the world with all their glories and honors, indicating that all belonged to him, and he offered all to Jesus if he would worship him. But he was again unsuccessful, and Jesus answered: "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." The Savior

here calls Satan by his real name, declaring plainly that he would in no wise worship him, since this would have been dishonoring God by taking from him the worship that belonged to him, and giving it to Satan. Then we see in this case how Jesus took the word and defended himself with it, for this powerful weapon the devil with all his power and cunning could not resist. Now, let every Christian follow the example of Jesus, and make good use of the word of God, and he, too, shall overcome.

Let us have faith in the word of God, though it may be counted foolishness by the world. Men of the world have more confidence in their own productions than they have in the word of God. But let us remember that "whatsoever is highly esteemed among men is an abomination in the sight of God."

Let us remember that while the Lord "hates a proud look," he loveth the righteous. Therefore, if we would please God and enjoy his favor on earth and his glorious presence in heaven, we must seek sanctification through obeying the truth. "Blessed are the pure in heart, for they shall see God."

JACOB HILDEBRAND.

For the Visitor.

Thoughts on John 5 : 44.

"How can ye believe, which receive honor one of another and seek not the honor that cometh from God only." John 5: 44. These words spake Jesus to the Jews, the nation that had received the law or the scriptures from God through Moses. And though Moses wrote of Christ, yet, alas! the Jews would not receive him. And why did they not receive him? It was because they did not believe him. And why did they not believe him? It was because their object was not a good one. "They loved the praise of men more thad the praise of God," and sought the honor of men and not the honor of God, and hence their hearts were blinded. They claimed Abraham to be their father, and boasted of their relation to him. Abraham walked by faith in God, but of Abraham's faith, his posterity had but little. But they merely regarded Abraham as their natural father, and their religion was a kind of carnal religion, based upon their natural relation to Abraham. There is no doubt about Abraham's righteousness. He was righteous in the sight of God—righteous in heart. And while he observed the ceremonies of a religious character, he did it sincerely and with an eye to God. But while the Jews were very careful to observe all the ceremonies of their religion, they did not do it with a proper regard to God, but merely from tradition, or because their fathers before them did it. And herein their righteousness was greatly wanting.

In Luke ch. 11: 37 & 38 vs., we read as follows: And as he spake a certain Pharisee besought him to dine with him; and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. Now, as Christ was in no wise ceremonially unclean, since he probably had not been at market, and consequently he had no occasion to wash himself, and had he done so, it would have been out of regard to

men. For while the Pharisee indirectly passed censure upon our Lord because he had not washed before dinner, had he washed himself after the custom of the Jews, he would have been thought very pious and holy, and he would have been a more welcome guest in the house of the Pharisee. But it was Christ's object to please and honor God, and not men, therefore, while he was very careful to fulfill all righteousness, and obey all the commands of God, he paid but little regard to the traditions of men.

And now under the Christian dispensation it is to be feared things are very much like they were among the Jews when Christ came. Christians have too much regard to men and the traditions of men, and not enough to God. The religion of the people around us is too much our standard and not the gospel of Christ. There is much danger of the blind leading the blind, and then both may fall into the ditch together. The apostle Paul says, "know ye therefore that they which are of faith, the same are the children of Abraham." And as Abraham walked by faith in God, so we are to walk in Christ; that is follow Christ, and have him uppermost in our hearts, and to regard him as "chief among ten thousand." As Christ has died for us, we are to feel that we are his, that he has purchased us, and that it is our duty to present our bodies a living sacrifice to him as a reasonable offering or service.

The fleshly nature of man is contrary to the will of the Lord, and hence we are to die and our carnal nature is to be crucified, and we are to be led by the spirit as it teaches us our duty through the word. And if we do our duty, then will Christ dwell in us. And the apostle declares that if Christ dwells in us then "the body is dead because of sin, and the spirit is life because of righteousness." And in speaking further of Christ, he says: "If Christ be in you he shall quicken your mortal bodies by his spirit that dwelleth in you." Oh, if all could be persuaded to put off the sins of the flesh, and to seek that honor which cometh from God only, then we could believe, and by believing according to the Gospel we should be justified. But men cannot believe because they seek honor one of another. And men walk in darkness rather than in the light because their deeds are evil. But "if we walk in the light as he is in the light, then we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin." So then we are to walk in the light and seek the honor that cometh from God only. So did our fathers before us, and we are to follow them as far as they followed Christ, but not further. And if we do so, and have love one to another as Jesus has commanded us—that love or charity which, according to Peter, covers a multitude of sins, then will we bear with one another, and "bear one another's burdens," and so fulfill the law of Christ" We must not forget that without love we cannot be Christ's disciples; and as love is a fruit of the spirit, that spirit we must have to be Christians.

SOLOMON GILBERT.

New Labanon, O.

There are many Christian graces, and of all these charity is the greatest.

For the Visitor.

INFANT BAPTISM.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28.

The authenticity of this passage is allowed by all Christians. But they differ very much in expounding it. Without entering into criticism, upon which the christian religion does not stand, for it is supported by facts, true and demonstrative, and not confined to the reasonings of a few learned men. Some expositors so expound the text as to give it a much wider ex tent than Jesus intended, for they make it an authority from him to baptize infants, though they are not mentioned, and there is not in the whole New Testament either precept or precedent for the practice The word is "*teach all nations, bap tizing them.*" The thing speaks for itself. The sense is plain, and must mean either baptize *whole nations*, or such of *all nations* as receive your instructions and desire to be baptized. The first is too absurd to be admitted, because it cannot be effected without force; to employ force in religion is in direct opposition to the spirit of christianity, and is never used in the religion of Jesus. It is found and practiced only in the Mother of Harlots and her offspring. In the principles of the kingdom of Christ there is neither fraud nor force, nor is it agreeable with the dignity of the Lord Jesus to take one man by conviction and his ten or twelve children by surprise, or force. The absurdity of the thing turns the mind to contemplate the true meaning and sense of the command *teach all nations, baptizing them &c.*

The practice of the apostles who understood the words, is the best exposition of the language. *Did they baptize any whole nation, or city, or village?* They describe the baptism of individuals in a style similar to the words in question; for example: "*Philip went down to the city of Samaria, and preached Christ unto them;*" and such as *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, *were baptized*, both men and women. Luke describes it thus: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John &c." Not that the whole country called Samaria, or the whole city of the same name with all its inhabitants were baptized by Philip; but such only as believed him preaching the things concerning the kingdom of God, and the name of Jesus Christ, had received the word of God, and were baptized.

The same Philip baptized the eunuch, but none of his servants. Christianity is a personal, and not a family, or national thing. None but believers can enjoy it, for baptism is for the answer of a good conscience toward God. *None but believers can have a good conscience*, and hence none but believers are scriptural subjects for baptism. Faith in the Lord Jesus Christ is a prerequisite to baptism. "Faith cometh by hearing, and hearing by the word of God." "But how can they believe in him of whom they

have not heard, and how can they hear without a preacher; and how can they preach except they be sent." Therefore they "whom God hath sent speaketh the words of God," (teaching the people the doctrine of faith and repentance and baptizing believers only) "for God giveth not the Spirit by measure *unto him.*"

Some families were baptized, but only when each person of each family was a believer, *and not always then*, for "Crispus, the chief ruler of the synagogue, believed on the Lord *with all his house*," (all of his house, as well as he believed) "and many of the Corinthians hearing believed, and were baptized." Acts 18: 8. (Will some pedobaptist please explain how infants hear and believe before baptism is forced upon them?) It is here said that Crispus believed on the Lord with all his house. Yet Paul *baptized none but Crispus* (1 Cor. 1: 14). There might be very good reasons for the other believers in his family to defer their baptism for a time.

The Jailer at Philippi was told to believe in the Lord Jesus Christ and he should be saved and his house. Saved upon the same conditions, *certainly*, for they (the apostles) spake unto him the word of the Lord, and to all that were in his house. (Acts 16: 31, 32,) "And *he* rejoiced, believing in God with all his house." (V. 34.) Will some pedobaptist explain how they spake the word of the Lord to infants, and how they believed and rejoiced in God?

Lydia was baptized and her household, but these were brethren, and were comforted by the apostles. (Acts 16: 15—40.) How does the minister of Christ comfort infants?

Paul says he baptized the household of Stephanus, (1 Cor. 1: 16) but he says to the brethren that they knew the house of Stephanus that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints (1 Cor. 16: 15). Will the Rev. Mr. Owens, or some other pedobaptist explain in what sense the infants in the household of Stephanus ministered to the saints, as we all know our modern babes are incapable of rendering any such service.

Robinson says, "The introduction of infants into the Christian church is such a singular innovation that it has attracted the eyes of many to Africa to spy out the cause. Baptism is a ceremony. Ceremonies are founded not on moral, but positive law. There is no law to baptize infants in either testament, so that there is not even the pretence of Judaism to give a shadow of sanction to such a practice. Infants are mere machines, and utterly incapable of every thing requisite to baptism. It subverts the very base of the church, by giving those the name who have not the thing, and by transferring the whole cause of Christianity from the wise and pious few, to the ignorant and wicked multitude, who, being supposed christians, interfere in religion, derange the community, invade the offices, and convert the whole into a worldly corporation. Had the Royal or Antiquarian Societies, or any of the Academies abroad, taken in their own infants in such a manner, they would have been lost in a crowd of ignormuses before now, because the qualities of the parents are not her-

editary. All these reflections have weight: but there is another of more importance than all these to some people, who think it sinks the credit of Jesus Christ, by making him impose his name upon children before they know who he is, or what he teaches: as if he could not trust mankind to use their reason before he imposed his gospel on their belief."

"The baptism of babes first appeared in the most ignorant and impure part of the Catholic world, Africa; where we find a bishop named Fidus, in the year 257, wrote to Cyprian of Carthage to know whether children ought to be baptized before they were eight days old, for by his bible he could not tell; nor could Cyprian tell without consulting a council, which was about to be assembled on two very important affairs. While their wise men are preparing to attend this council where the baptism of babes is to make its first appearance by a motion from a country bishop, it may (says Robinson) not be improper to run the eye over the district where this bishop resided, inhabited by Pagans and Christians of two sorts. Where the evidences both sacred and profane, put it beyond all reasonable doubt, that the Phenicians, the Druids, the Gauls, the Carthagenians, and even the Greeks and the Romans, offered human sacrifices to their gods. The Greeks and Romans reformed the abuse; and as the Romans subdued barbarous nations they obliged them to reform it. The first decree of Senate that forbade human victims was issued about 97 before Christ, when Cornelius Lentulus and Licinius Crassus were consuls. The Africans were the last to suppress thi infernal custom, and it was necessary in the consulship of Tiberius to make a public example of some who persisted in it. Tertullian declares, and he lived among them, that they continued to practice it in private when he wrote his Apology, which was about 200 years after people had been executed for it. *Blush, gentle reader*, it is here infant sprinkling first made its appearance. Ought any man wonder at the obstinacy with which pedobaptists hold to the custom, when it required more than 300 years to suppress infant burning."

"Those who practice infant baptism are requested to consider whether the baptism of babes does not effect a revolution greatly in disfavor of the evidences of Christianity by exhibiting whole families, or communities, (or in a state religion whole nations) of Christians, who were all forced to profess the religion of Jesus without their knowledge or consent. Is it because Christianity will not bear examination, or have children of christians less right to judge for themselves than the first converts had? In the days of the apostles it was argument to tell, *multitudes were added both of men and women.* And, *The word of God increased, and the number of the disciples multiplied in Jerusalem, and a great company of the priests were obedient to the faith.* There is no argument to say I forced my religion on my babe, I had it sprinkled, &c.

Further; does not the turning whole nations into christian churches, so that there is no world, but all is church, deprive christianity of that noble argument; *they are shin-*

ing as lights in the world. How can it be said of such, that they are *holy, harmless, undefiled, and separate from sinners.* Could such claim a letter directed *to them that are sanctified in Christ Jesus, called to be saints,* while they are neither sanctified nor called? Is not infidelity an outgrowth of this innovation of the the command of Christ the Lord which stands at the head of this article?

D. P. SAYLER.

For the Visitor.

THE CRUCIFIXION.

The circumstances attendant on the death of Christ are so well known yet much neglected. But as the subject is one big with importance, we will try by the help of God's spirit to present it to the consideration of the readers of the *Visitor.* It was the hour in which Christ was glorified by his sufferings. Through the cloud of his humiliation his native luster often broke out, but never did it shine so bright as now. It was indeed the hour of suffering and blood. It is suffering which ennobles every great character. And suffering was to glorify the Son of God. He was now to teach all men how to suffer and how to die. Magnanimous in all his words and actions, on this great occasion no upbraiding, no complaining expressions escaped from his lips. He manifested no symptoms of anger toward his murderers. Nothing but love seemed to pervade his holy heart. "Father, forgive them; they know not what they do." This was the hour when Christ atoned for the sins of the whole world, and accomplished our eternal redemption. It was the hour when the great sacrifice was offered up, the efficacy of which reaches back to the first transgression of man, and extends forward to the end of time. It was the hour when from the cross, as from a high altar, the blood flowed which washed away the guilt of all nations. In this great event, the long series of prophecies, visions, types, and figures were accomplished. This was the center in which they all met. We behold the law and the prophets standing at the foot of the cross to receive their accomplishment. We behold all the priests and sacrifices, all the types and shadows assembled together to receive their consummation. This was the hour of the abolition of the law and the introduction of the gospel; the hour of the termination of the old, and beginning of the new dispensation.

It is finished. When he uttered these words he changed the state of the universe. This was the ever-memorable point which separated the old and the new world from each other. On one side of the separation we behold the law, with its priests, its sacrifices, and its rites retiring from sight. On the other side we behold the gospel with its simple institutions come forth into view. The vail of the temple was rent in twain, for the glory had then departed from between the cherubims. The high priest delivered up his urim and thummim, and his priestly robes, and Christ stood forth in all his majestic power and splendor.

This was the hour of Christ's triumph over all the powers of hell; the hour when he overthrew do-

minions and thrones, led captivity captive, and gave gifts to men. That was the hour when the foundation of every pagan temple shook and tottered on its basis. This was the hour when the Lord Jesus Christ erected his spiritual kingdom which was never to end. His enemies imagined in that hour that they had successfully accomplished their plan for his destruction. But how little did they know that the Almighty at that hour was setting him as king on the holy hill of Zion. How little did they know that badges of mock royalty were at that time converted into signals of absolute dominion, and the instruments of invisible power. The reed which they put into his hand became a rod of iron with which he was to break in pieces his enemies; a scepter with which he was to rule the universe in righteousness. The cross which they thought would stigmatize him with infamy, became the ensign of his renown. Instead of being the reproach of his followers, it was to be their boast and their glory. It was to be assumed as the distinction of the most powerful monarchs and to wave in triumph of the great victory obtained for the redemption of the human soul in which we all have an interest when the memory of Herod and Pilate shall be accursed; when Jerusalem shall be reduced to ashes, and the Jews be vagabonds over all the earth.

It is finished. But I would ask my readers whether we appreciate this glorious work which has been finished by the Savior, and the great redemption which has been bought with his blood? It was to redeem us to God, that we all might be one as the Father and Son are one. There is one Lord, one faith, and one baptism. And when believers are thus brought into the proper unity, then will they exert a power that will do much in bringing the world to believe on Jesus, and this is what he desires.

Christ died to reconcile the world to God, and men to one another. "He has made peace through the blood of his cross." And we are all to walk by one rule, and that rule is the gospel. And if we depart from the teaching of Jesus, we can not claim the character of his disciples. Jesus has but one fold. And he said, "My sheep hear my voice, and they follow me." For these sheep he laid down his precious life. "Behold, how he loved them!" Oh how much Christians should love the Lord! And let us not forget the great test of love to Christ is the keeping of his commandments. "If ye love me," said he, "keep my commandments." And if we keep his commandments then shall we share in all that he purchased by his precious blood for his people. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

HENRY KOONTZ.

Saint John and the Young Man.

(The following incident is recorded of John the evangelist. It agrees well with the spirit of John as manifested in his writings, and with the spirit of Christianity.—J. Q.)

On his return from Patmos to Ephesus, he visited the neighboring regions to ordain bishops and organize churches. While he was en-

gaged in exhorting and comforting the brethren in a city near Ephesus, whose name is given by some, he noticed a handsome, spirited young man, to whom he felt himself drawn so powerfully that he turned to the bishop of the congregation with the words: "I commit him to you, before Christ and the congregation, who are witnesses of my heart-felt earnestness." The bishop received the young man, promised to do all in his power, and John at parting repeated the same charge. The elder took the youth home, educated and watched over him, and finally baptized him. After he had given him this seal of the Lord, however, he abated in his solicitude and watchfulness. The young man, too early freed from restraint, fell into bad company. He was first led into lavish habits, and finally drawn on to rob travelers by night. Like a spirited steed that springs from the path, and rushes madly over a precipice, so did his vehement nature hurry him to the abyss of destruction. He renounced all hope in the grace of God; and as he considered himself involved in the same destiny with his companions, was ready to commit some startling crime. He associated them with himself, organized a band of robbers, put himself at their head, and surpassed them all in cruelty and violence. Some time after, John's duties again called him to that city. When he had attended to all the other matters, he said to the bishop: "Well, Bishop, restore the pledge which the Savior and I entrusted to thee in the presence of the congregation." The bishop was at first alarmed, supposing that John was speaking of money and charging him with embezzlement. But when John continued: "I demand again that young man, and the soul of my brother," the old man sighed heavily, and with tears replied, "He is dead." "Dead?" said the disciple of the Lord; "in what way did he die?" "He is dead to God," responded the old man; "he became godless, and finally a robber. He is no longer in the church, but, with his fellows, holds the fastness of the mountains?" The apostle, when he heard this, with a loud cry, rent his clothing and smote his head, and exclaimed, "To what a keeper have I committed my brother's soul!" He takes a horse and a guide, and hastens to the spot where the band of robbers was to be found. He is seized by their outguard; he makes no attempt to escape, but cries out, "I have come for this very purpose; take me to your captain." Their captain, completely armed, is waiting for them to bring him, but, recognizing John as he approached, flees from a sense of shame. John, nevertheless, forgetting his age, hastens after him with all speed, crying, "Why, my child, do you flee from me—from me your father an unarmed old man? Have compassion on me, my child; do not be afraid. You yet have a hope of life. I will yet give account to Christ for you. If needs be, I will gladly die for you, as Christ died for us. I will lay down my life for you. Stop! believe, Christ hath sent me." Hearing these words, he first stands still and casts his eyes upon the ground. He next throws away his arms, and commences trembling and weeping bitterly. When the old man approaches, he clasps his knees, and with the most vehement agony

pleads for forgiveness, baptizing himself anew as it were with his own tears. At this time, however, he conceals his right hand. But the apostle, pledging himself, with an appeal to God for his truth, that he had obtained forgiveness from the Savior for him, implores him even on his knees, and the hand he had held back he kisses as if it were cleansed again by his penitence. He finally led him back to the church. Here he pleaded with him earnestly, strove with him in fasting, urged him with monitions, until he was able to restore him to the church—an example of sincere repentance and genuine regeneration

The Development of Antichrist.

How great is the privilege conferred upon the church by prophecy? Not only the past but the future of man, the future of creation, is here traced out for the children of God to read; they know not only what has been, but what shall be; mortal man is made to comprehend the designs revolving in the Eternal Mind; the creature partakes of the omniscience of the Creator, the finite grasps the Infinite. A key to unlock the mysteries of the future is placed in our hands; and a light, bright as light from heaven alone can be, is flung upon the darkness of the unknown coming time; the brightness of the glory of the unchanging future is cast upon the doubtful, changeful present of human history. So is prophecy as "a light shining in a dark place, until the day dawn and the day star arise in our hearts."

Such is the general aim, such the general character, of Scripture prophecy. But even as the painter shadows his picture that the beauty may be the more evident; even as the musician sounds discord in our ear as the prelude to sweetest harmony; as nature spreads out the dark mantle of night whereby to display the glory of creation's gems; so the Bible tells of days of apostacy and triumphant sin, as ushering in the era of universal righteousness and everlasting peace. In order to render more sweet and melodious the harmony of that prophetic song, "The earth shall be filled with the knowledge of the glory of the Lord," there first strikes upon the ear that note of discord, "All that dwell upon the earth shall worship the beast." The reign of Christ will be preceded by the reign of Antichrist; before the revelation of the Man of Righteousness we see that of the Man of Sin; before the day of the Lord cometh the apostacy; "for that day shall not come except there come the falling away first, and that Man of Sin be revealed, the son of perdition."

The whole field of prophecy is darkened by the shadow of this terrible power; but the fullest descriptions of its rise, character, history, and end, are given by Daniel under the symbol of "the little horn;" by Paul (2 Thess. ii.) under the title of the Man of Sin; and by John, in the Apocalypse, under the designation of the Beast; while the same writer sums up its character in his first epistle in the most expressive word of all, "The Antichrist." A comparison of these passages will manifest their relation to the same events. Daniel, Paul, and John, alike represent the power they describe as a blaspheming, persecuting thing, existing just before the return of the Lord, and destroyed at his coming; we must therefore conclude either that *three* powers of this character will together appear upon the earth at this time, or that three descrip-

tions refer to the same thing. The language used in 1 John ii. 18 appears to settle the question, since reference is made to *one* power known as "THE Antichrist" (thus in the Greek), implying that the various predictions of great opposers of Christ will centre in *one* especially entitled to this designation.

Who or what is the power thus represented? Is it a person or a system? Are its doings already written upon the page of history? or is its terrible shadow yet to fall upon the world? The majority of Protestant interpreters maintain that the predictions have been realized in the history of the Papacy. A view advocated by so many learned and venerated names is not to be lightly thrown aside; but we are satisfied that a careful comparison of the prophecy with the supposed fulfillment will show so complete a discrepancy as to necessitate the rejection of the theory. The Antichrist is to arise after the division of the former Roman empire into ten kingdoms (Dan. vii. 24); that division has yet to be made. He is to rise from one of the four kingdoms of the successors of Alexander (Dan. vii. 8, 9), which were absorbed in the Eastern empire. Popery arose in the West. The name of the Antichrist is said to be the name of a man, and to contain the number 666. (Rev. xiii 18.) Popery is not a man, but a system, and bears no name containing the required number. The Antichrist is to wax very great towards Egypt, Syria, and Palestine (Dan. viii. 9); these are among the countries where Popery has the least power and smallest influence. The Antichrist is to take away the daily sacrifice, and overthrow the temple (Dan. viii. 11); neither sacrifice nor temple has had any existence since the rise of Popery. The Antichrist is to oppress Jerusalem during the greater part of his career (Rev. xi. 2); Popery has no authority in that city. Two "witnesses" are to prophesy in Jerusalem during his reign, endowed with supernatural powers (Rev. xi.); no such witnesses have yet appeared. All the worshipers of Antichrist are to be stamped with his mark, or name, or number (Rev. xiii. 16, 17); no such mark has been worn by the Romanists. Every one not found in the Lamb's book of life will worship Antichrist (Rev. xiii. 8); consequently all who do not thus worship him will by that very fact evince that they are among the blessed number. But can we say that all the idolaters, infidels, and blasphemers who have refused allegiance to Popery are written in the Lamb's book of life? On the other hand, it is plainly stated that all who *do* worship the beast will assuredly be consigned to everlasting torment (Rev. xiv. 9, 10); if, therefore, the beast be Popery, every member of the Romish church is irretrievably lost. Nay, we must be prepared, in all Christian charity and gentleness, to consign to the flames of hell Wicliffe, and Luther, and Calvin, and Melancthon, and every hero of the Reforming age; for all were once adherents of Popery. Further, Antichrist is to retain power for 1260 days (Rev xiii. 5; Dan. vii. 25), and no hint is given that these are not literal periods of time; Popery has continued for centuries. Antichrist is to be overthrown by the coming of the Lord (2 Thess. ii. 8); Popery by the ten kings of the Roman world. (Rev. xvii. 16, 17.) The statement of this last prophecy is, indeed, decisive of the question; for we read, "The ten horns shall hate the whore, and burn her with fire: FOR God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Thus

we learn that the woman will be destroyed to make room for the beast; Popery will be overturned in order that the kingdom of Antichrist may be established: how then can the two be identical? In the future, not in the past; as a person, not as a system only, will Antichrist appear.

It is of great importance that the church should understand the character and career of this future Antichrist. Even in the apostles' days this subject occupied a prominent position in the instruction given to the church; for we find Paul writing to the Thessalonians at length respecting the Man of Sin, and saying, "Remember ye not that when I was yet with you, I told ye these things?" The reason of this will be readily perceived. The reign of the Antichrist will be the culminating period of man's rebellion against God, the dark hour of night immediately preceding the dawn of the everlasting morning; and as such, as a sign of the speedy manifestation of the Son of God, is of great interest to the believer; it is a cloud of blackest darkness, but it is fringed with the brightness of the glory of "the blessed hope." And yet more, the blasphemous times of Antichrist will be but the issue of principles at work now, and which have ever been at work in the church and the world. Popery itself is the great precurser of Antichristianism, so much so that many have taken the blossom for the fruit. In the closing years of his life John wrote of the spirit of Antichrist, "Even now already is it in the world;" while Paul some forty years before declared, "the mystery of iniquity doth already work." Thus these dark times of the future cast their shadow over all preceding years, and possess an interest and importance by no means to be measured by their brief duration, demanding our close and attentive consideration. Let us therefore point out those features of the rise and early history of this power by which the church will be able to identify it upon its appearance.

I. The Antichrist will arise after the division of the whole Roman empire into ten kingdoms (Dan. vii. 25), presenting the following characteristics:— 1st. They will be equally divided between the former Eastern and Western empires, even as *each* leg of the symbolical image (Dan. ii.) terminates in five toes. 2nd. They will embrace the whole of what was once Roman territory, so that the kingdoms of Roman origin will not exceed ten in number, otherwise the beast must needs have had more than ten horns, the image more than ten toes. 3rd. They will be as unmistakable as the empires of the past, for the toes were as readily perceived as the head of gold itself. 4th. They will exercise supreme power in the world, for they form a portion of the image of universal empires. 5th. They will all possess the mixed system of government, denoted by the mingling of clay and iron. 6th. They will continue in existence until destroyed by the kingdom of Christ, symbolized by the stone cut out from the mountain. No such kingdoms have ever yet had an existence. Those which arose on the downfall of the Western empire, and which are so strangely, sometimes, supposed to be contemplated in these predictions, differed *in every particular* from the requirements of the prophecy. They were exclusively confined to the West; they far exceeded ten in number, expositors are utterly at variance as to their identity, they were exceedingly weak, transient and uninfluential; they existed long before the now prevailing ideas of popular rights had been so much as whispered, they were overthrown *not* by

the kingdom of Christ, but by the assaults of earthly foes. Thus the kingdom of the Britons was uprooted by the Savage heathens who came over with Hengist and Horsa; and if these were missionaries of the cross, they certainly assumed a remarkably rough disguise. Never yet has this tenfold division been made. It is vain therefore to seek the Antichrist in Popery, or any system of the past; vain to look for him in any potentate of the present; the reign of ten kings has yet to commence, and he is to "arise *after* them."

II. The Antichrist is to be of Grecian origin. To prove this we must first ask attention to the prophecy, Dan. viii. Some interpreters maintain that "the little horn" here predicted is the notorious Antiochus Epiphanes, and not the Antichrist, which latter view Barnes conclusively refutes thus:—"A few expositors have supposed that this passage refers to Antichrist; what will not expositors in the Bible suppose?" Certainly, we must submit they suppose many strange and curious things, as a perusal of Barnes' *Notes* will abundantly testify, this reference of "the little horn" to Antiochus being a case in point. For the little horn of the vision is represented as waxing great *toward* the East (Syria), implying that it would be outside that kingdom;—Antiochus was himself the king of Syria. Besides, we have the express declaration of the angel (verse 17) that the vision will extend to "the time of the end" and to "the last of the indignation" against the Jews (verse 19). Were the days of Antiochus the time of the end; was God's indignation against his ancient people exhausted then? Let the dreadful tragedy of the Roman siege, and the present condition of Israel give the reply. Nor is the interpretation of Bishop Newton, that the little horn is the Roman dominion, admissible, for the "little horn" is said, (verse 9) to arise from the fragments of the Macedonian empire, whereas Rome existed long before their formation. Even the Bishop is compelled to seek the fulfillment of the final clauses of the prophecy in Rome Antichristian; there we find the whole. The same symbol of a little horn is used in chap. 7, and is there admitted to refer exclusively to Antichrist; the identical symbol used in the following vision suggests identity of reference. The description of both fully accord; both appear just before the advent, the time of the end; both overturn three kingdoms; both display surpassing wisdom and daring impiety; both make war against the people of God; both are overthrown by superhuman power. These coincidences themselves prove a reference to the same person, and the conclusion is rendered certain by the fact that no reference to the past is possible, as we have shown. The vision of the seventh chapter introduces this power; that of the eighth enlarges our information respecting it; the former describes his relation to the Gentile world, the latter to the Jews; a distinction marked also by the one being written in Chaldee, the other in the Hebrew tongue.

This point being established, it follows that the Antichrist will rise from *one of the four ancient divisions of Alexander's Empire*, Greece, Thrace, Syria, and Egypt, as predicted in verse 9. Not from the two latter, for he is represented outside these, and waxing great "towards" them; the locality therefore is restricted to Greece and Thrace.

Turning now to Rev. xiii. 2, we find him depicted under the symbol of the beast, in which the characteristics of the four great empires are united. He is a nondescript beast, like that which rep-

resented Rome (Dan. vii. 7), indicating that his dominion will be the Roman empire revived; he has the mouth of the lion, the arrogance of Babylon (Dan. vii. 4; the feet of a bear, the cruelty of Persia (Dan. vii. 5); but of the beast as a whole it is said it was like a leopard, the symbol of GREECE. (Dan. vii. 6.) Even more striking is the language of Zech. ix. 13, where the overthrow of the Antichristian army by the Jews at the Lord's coming is described as a raising up of the sons of Zion against the sons of Greece.

We thus gather that the Antichrist will arise from Greece, either being of Grecian descent, or connected with the kingdom in "the latter time" of its existence. But how is it with Popery? It has never even obtained power in this land, whose inhabitants, preferring an idolatry of their own devising to that provided by the bishops of Rome, yield obedience to the rival claims of the Eastern Church.

In this connection it may be well to refer to the the statement of the angel, (Rev. xvii 8), "the beast that thou sawest was, and is not," words utterly inapplicable to the Papal power. For the verse is not a portion of the vision seen by John, but of *the angel's explanation*, and therefore describes the state of things existing *when the words were uttered*. When the angel says (verse 10), "five are fallen, and one is," it is readily perceived by those who suppose the beast to be the Papal power, that he describes what was the position of affairs then; we must insist upon a like interpretation of verse 8. *At the time the angel spoke*, the beast had been and was not. This was not the case with the Roman power, and to that, therefore, the angel cannot have referred; but understood of the Antichrist in the light of his origin, his words had a very manifest application. The dominion of Antichrist will be a revival of Grecian influence, the re-establishment of Grecian power, the resurrection, not necessarily of a person, but of a kingdom. At the time the angel spoke, the independence of Greece had departed, her power had been blotted out, her dominion was a thing of the past, and it could truly be said "It was, and is not." It has been reserved for our day to witness its reappearance prefatory to that time when one of its sons will exercise lordship over the world. Rome long ruled over Greece, Greece in its turn will rule Rome, "and they that dwell upon the earth shall wonder, when they behold the beast that was, and is not, and yet is;" "is not," for the dominion of Antichrist will not be the re establishment of the Grecian empire; "and yet is," for it will be the revival of Grecian influence and power.

III. The name borne by this future King will do much to establish his identity. In Rev. xiii. 18, we read, "Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six." From the preceding verse, we gather that the number is "the number of his name;" that is, the various letters comprising his name, taken at their numerical value in the Greek, which largely represented numbers by letters, will amount to 666. Applied to the Papal power, its solution is sought in Lateinos, "the Latin man." But the true spelling of this word is Latinos, the letters of which do not give the required total, and moreover Popery is not "the Latin man," but the Latin church. The statement that the number is that of a *man*, precludes the application to Popery, or to any *system*, and asserts the personality of the Antichrist. And it is noticeable that six is

very near seven, the perfect number, and yet falls short of it; a name, therefore containing the number 666 will be aptly worn by him who will be the perfection of imperfection.

IV. This king will be peculiarly cunning and crafty in character. When he appears in vision upon the Roman beast (Dan. vii.) it is as a horn, "having eyes like the eyes of a man," denoting the highest degree of wisdom. By the angel (Dan. 8), he is described as "understanding dark sentences;" the same word which is used of the queen of Sheba, when it is said she came to prove Solomon with "hard questions." Still further it is said that "through his policy he shall cause craft to prosper in his land, and by peace shall destroy many" (Dan. viii. 25); or as it is described in the fifty-fifth Psalm, "the words of his mouth were smoother than butter, but war was in his heart;" perhaps, like a well known potentate, murmuring "L'Empire, c'est la paix," and forthwith filling Europe with the sound of war. Hence, in this respect too, the emblem of the leopard is peculiarly appropriate, as representative of mingled cunning and cruelty, such as that which characterised ancient Greece

V. The rise of this prince will be gradual. The symbol used by Daniel to denote his rise—that of "a little horn"—indicates that at first he will have but feeble power. It has been seen that he will arise from Greece, yet he will not be the king of Greece, nor of any of the ten kingdoms; for the ten horns exist before his rise, and continue after his appearance. Yet ere long this little horn will have swollen to such gigantic dimensions as to answer the description of Daniel, to whom he appeared as "waxing great, even to the host of heaven, and casting down some of the host and of the stars to the ground." (Dan. viii. 10.) The ten kings of the Roman world will place themselves under his supremacy, "for God shall put it into their hearts to agree, and to give their kingdom to the beast;" and so "the little horn" of Daniel will become "the beast" of the Apocalypse, representing in his person the re constituted and re-united power of Rome.

VI. A special and intimate alliance will be formed between this king and the Jewish remnant at that time in possession of their native land, and forming one of the ten kingdoms of the Roman world. The proof of this is contained in the prophecy recorded in Daniel ix. We there read (verse 27) "he shall confirm a covenant with many for one seven" (the original does *not* imply a seven of *days*, but rather *years*). That the "many" here referred to is the Jewish people in Palestine, is manifest, for Daniel is expressly told that the prophecy relates to "thy people and thy holy city" (verse 24). They form one party to this covenant; but who is the "he" who shall confirm it? Some argue the Messiah; to which it is sufficient to reply, that the interpretation is contrary to fact, no such seven years' covenant was ever entered into by him. The immediate antecedent of the pronoun is, "the prince that shall come," and it is but reasonable to suppose he is the person intended. Then ensues the enquiry, who is "the prince that shall come?" Not any prince of by-gone days, for no such covenant has ever yet been entered into; it is a thing of the future. The form of expression used implies that the angel refers to a power, the character and history of which had been previously made known, and which would, therefore, be well understood when thus incidentally alluded to. Only one such power is found

in this book, and that is the Antichrist, described under the symbol of "the little horn" by the same angel in the previous chapter. In confirmation of this interpretation we find that the things expressly predicted of "the little horn"—the taking away the daily sacrifice and pollution of the temple—are here also expressly mentioned as deeds of "the prince that shall come." Is it possible to avoid the conclusion that the two are identical; that it is the Antichrist fully described in the previous vision who is thus alluded to as to a well known "prince that shall come"? that consequently it is he who will confirm this seven years' covenant with the restored Jews of Jerusalem and the Holy Land.

The object of this covenant is sufficiently apparent. With a kingdom newly constituted, and even newly peopled, the rulers of Palestine will not be slow to perceive the advantage of alliance with so formidable a prince; nor will he fail to discern the wisdom of securing the goodwill and support of so brave, energetic, and prosperous a people, especially when in their own land, so favorably circumstanced for the pursuits of commerce, and occupying so important a military position. The manner of expression of the prophecy seems to imply that the enforced cessation of the daily sacrifice will be a breach of the covenant, confirming an impression we should naturally entertain that the covenant will be especially intended to secure to the Jews their national worship and sacrifices. The question has sometimes been asked, will the sacred fire first kindled from heaven be made again to burn upon the altar, and by what means will it be accomplished? The alliance with Antichrist may perhaps furnish the answer; for he is stated (Rev. xiii. 13,) to be able to make fire come down from heaven on the earth in the sight of men, and thus he will succeed in restoring the grandeur of Judaism. With many such empty expressions of respect for this "ancient faith," as all kingcraft is never slow to use, he will proclaim its re-establishment upon its native soil; the temple will again crown the summit of Moriah; the pomp and splendor of the Mosaic ritual will again delight the Jewish heart; the flame once more will burn upon the altar; the smoke of sacrifice again ascend to heaven; Jerusalem again be crowded with worshippers. The work of God will be counterfeited by Satan, and Israel's stolid unbelief will issue in credulous acceptance of the Man of Sin. Very significant, in view of their coming reception of the false one, was that solemn warning of the true, "I am come in my Father's name, and ye receive me not; another shall come in his own name, him ye will receive." (John v. 43.) They rejected the self-sacrificing Messiah; they will receive the self-seeking Antichrist. Hence their worship and sacrifice will be unpleasing and even detestable to the God to whom it will be presented; the one great sacrifice has been offered, what need of their shadowy figures? the one means of their acceptable spiritual worship has been made known, why then this costly temple and gorgeous ritual? Temple and sacrifice will alike bear witness only to Israel's sin and unbelief. In view of this time therefore, the prophet Isaiah after describing the glories of Messiah's reign, dwells upon this epoch immediately preceding it, saying (ch. lxvi. 1—4), "Thus saith the Lord. The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me, and where is the place of my rest? He that killeth an ox is as if he slew a man;

he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because, when I called, none did answer: when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not." For the oft-repeated story of Israel's past will be reproduced in the future; their chosen friend and ally will prove to be their destined oppressor; the arm on which they leaned will hurl against them the thunderbolt of destruction. His alliance with the Jews, and patronage of their worship, will be but one step in that ladder whereby the Man of Sin will climb to the full altitude of his predicted blasphemy, when he himself "as God, will sit in the temple of God, showing himself that he is God." (2 Thess. ii. 4.) The ratification of the covenant will doubtless be received with shouts of delight by a heedless and ungodly world, as full of promise of increasing commercial prosperity; but to the eye of the Christian student it will be the warning of coming doom, one of the most significant of the many signs which will then trouble the earth and cover the face of heaven, indicating that the dark night of long threatened tribulation is about to enshroud the world, only, blessed be God, to usher in the exceeding brightness, and unending glory of the millenial morning.—*The Rainbow.*

NEGLECT OF THE BIBLE.

One of the strangest books, it has been remarked, to the general Protestant reader, is the Bible. It is so little read, that many things in it, if printed in a popular form, and generally circulated without reference being made to the source from which they are taken, would not only be the strangest, but the freshest reading, which an enterprising publisher could, perhaps, issue. Yet, more strange than this, is the great degree of truth in the fact here declared. It is a sad fact, that the Bible is generally not a well read book. The general taste of the age is not in that line. It is too true and solidly doctrinal for the modern type of religion and popular notion.

Thousands of Protestants, who would be the very first to cry out for their right to read the Bible, have never read it carefully through. The great privilege of an open Bible is not enjoyed as much as one might expect, from the outcry against those who are opposed to its use by the common people. It were safe to say, that no one is harmed by too faithfully and prayerfully reading the Word of God.

Go for proof of this into the most popular Sunday-schools. Ask the children, big and little, as to their knowledge of the Bible. Few will be able to tell you anything about its main truths. Perhaps here and there, by rote, they may know something about isolated facts in Bible history. Daniel may be to them Dan Rice, in the animal cage, as some of them have answered. Peter may be no other than what the nursery rhyme tells of, the pumpkin eater.

Scarcely one in a hundred can honestly tell you, that he or she has read the Bible through. Some

teachers themselves, grown up from childhood in the Sunday-school, have not. And very few read as much of the Bible weekly, even in detached parts, as they read news in the secular papers.

The reading of the Bible ought to become more general. It ought also to be more thorough. And the teaching of the family and the Sunday-school, and the reigning spirit of the times ought to inculcate this grace. For it is a grace. It is a family duty to read the Bible. It is a private duty to read it prayerfully. And it ought to be read thoroughly, and studied, and taught, till it becomes, not only in theory, but in practice, a lamp unto our feet and a light to lead us in the way of life. Reform is needed and called for here; that the Christian life may be fed and nourished, and grow strong in the truth of the Lord.—*Selected.*

The Conflict of Religious Opinions.—The Coming Agitations.

Unless all the signs of the times fail, and all the moral causes which have heretofore agitated the world have ceased, there is immediately approaching a time of great agitation and conflict. Since the advent of Protestantism, there have been two systems of ideas, of opinions, of education, and of political polity, existing and conflicting in Europe, and wherever European civilization extended. These systems were not always conflicting in the same country and at the same time. They were sometimes compromised; and the artificial compromises have lasted for generations, because the necessities of the monarchial and aristocratic Governments required it. But the time has come when they can be no longer compromised, for the old hereditary Governments have no longer power to enforce their systems. The great body of the people in most of the European countries have arrived at just enough power to make it impossible for the monarchies to stand alone. Even the four millions of soldiers, which the monarchies have kept embodied, are no longer able to keep down the people. The soldiers have come from the people, and have gradually partaken of the spirit of the people. So that whatever agitations of the public mind may arise in Europe, or to whatever results they lead, the Governments will no longer be able to restrain them. They will go on uninterruptedly to the end.

The first great conflict is, what has partially been for centuries, that between the primary, central ideas of Romanism and Protestantism. The first and greatest is that between authority and private judgment. The Roman Church has always adhered to the infallibility of the church, represented by her Councils and Popes, and consequently the duty of implicit obedience. Protestantism, on the other hand, holds the Bible to be the Rule of Faith, and consequently the right of each individual to read the Bible and judge of its meaning. These elementary ideas are in conflict with one another. The Romanists deny—as we have just seen by their votes on the school question—the right of the individual to read the Bible, because they deny the right of the individual to judge of its contents, or of the book to be a rule of faith. On the one side the authority of the church is supreme. On the other, the authority of the Bible. On the one is authority; on the other, liberty. In this conflict of ideas the Protestant claims that the Romanist idea, carried to its conclusions, is what we have seen in past ages—despot-

ism in both church and State, a popular darkness, and a suppression of free ideas, and the ultimate crushing out of human freedom. On the other hand, the Romanist claims that there will be, as there is, numerous sects, a diversity of creeds, heresies in some, irresponsible church government, and a wide license of opinion.

But this conflict does not end here. The extreme of Protestantism becomes infidelity in the modern form of German rationalism—mystic interpretations of Scripture, and dreamy delusions. This infidel body, of all shades, becomes hostile to every form of positive Christianity.

It is hostile to Romanism, in the first place, because that is the assertion of authority. It is still more hostile to Evangelical Christianity, because that is the positive putting forth of Christian life and energy, before which, if continued, a mere negation of faith must perish. It is a living organism which the infidel dislikes most of all, because it does embody the vigor of Christianity. He likes it for its freedom, but hates it for its faith. Hence it is, that when we come to the assertion of the Bible as a rule of faith, we find, on that point, a union of the Romanist and the infidel. But this union is but momentary. The conflict of ideas lies, for the present, outside of that, because the triumph of Protestantism against authority is the triumph of a free Bible, which, although not perhaps apparent at each moment and place, is the inevitable result of the conflicts going on, just as the abolition of slavery was the inevitable result of our war. The body of infidels, though large in some places, is, on the whole, small; and when the great conflict on Roman authority is over, the Bible will become the ultimate law book of the people.

But this is not all. The scientific materialists are busy endeavoring to prove man a baboon and the soul a myth. Some of them profess to be Christians. Some feel very much slandered to be called materialists. But the effect of their teachings is to extend gross and sensual ideas, which are eagerly adopted by a multitude of people who wish to get rid of responsibility and lead a life which they will make as pleasant as they can, and fear no hereafter. *Dum vivimus vivamus*, they say, with the epicure of old, and let philosophers and religionists enjoy their empty theories as they may. Thus arises another great body of indifferentists, who care little what the Christian or the rationalists say. Thus we have a third conflict, and probably to become the last and greatest.

It is in view of these facts, in the presence of great dangers, that the Pope has called the Ecumenical Council. It is said, and justly, that the Ecumenical Councils are never called except in time of danger. Who shall say it is not a time of danger now? It is a time of danger to the Roman Church. It is a time of danger to the whole Christian Church. It is a time of danger to civil society. For society exists by the cohesion and pressure of certain great elements, of which religion is the primary and fundamental one. No civilized society has yet existed without a religion. A society of infidels would fall to pieces like a rope of sand. It could not last ten years. Suppose, then, that not only the authority of the Roman Catholic Church, but the ecclesiastial organization of any church, and the teaching of the Bible are prohibited, what is to become of society? For he is a very short sighted man who thinks that if infidels and ritualists can put down the authority of Romanism, they

will stop there. Did they stop in France? Did they stop at all till civil society went to pieces, and was maintained only by despotism? Modern infidelity is not quite so vicious or daring as that which destroyed French society, but it hates Christianity quite as much, and stops short of the DANTONS and MARATS only because it has not the same power.

In this extremity, we say, the Pope calls the Ecumenical Council, and, say what we may, it is the only measure he could pursue with any hope of healing the divisions and disorders within the Roman Catholic Church. But that council has great interest for all the world. The problems before it are of tremendous importance. Decide as it may, it will only intensify the conflict. If it should decide that its authority in the State shall continue, that schools shall not be free, that it is opposed to a free Bible and a free discussion—then it will be just where it was three hundred years ago, and the council might as well not have met. The problem before it is to *disengage itself from all political and civil bodies;* but to assert in the fullness and majesty of divine truth the spiritual authority of the church (which Protestants assert also), and denounce as without the pale of Christianity all the forms of atheism and infidelity of whatsoever kind. A firm judicious course like this will draw the line between Christianity and infidelity, between spiritualism and materialism, and afford good ground to hope that all sincere Christians may be united on the great and leading points of controversy. But we fear that this spirit of moderation will not exist, and that Ephraim will yet longer remain wedded to his idols.

But let the Ecumenical Council decide in any manner, there are great agitations and revolutions which must soon ensue in Europe. The whole of European civil and ecclesiastical systems is now a piece of parti-work; lingering, like ruined buildings, far beyond the period for which they were adapted, because the people were afraid to pull them down, lest they should fall about their own ears. Let us glance a moment at the actual condition of the different countries. Begin with France. The dynasty of Napoleon is an accidental one. The system is a temporary thing; and was set up as a mere tub to the whale, till something permanent provide. All the intelligent people of Europe see that when Napoleon dies there must be a revolution, and it would seem, from recent accounts, that Napoleon has lost his control of public affairs. The French mind is evidently agitated and ready for some new change. Such is France. What is the condition of Austria? The Austrian Empire is a conglomerate, of which the principal element is Hungary. Since the recent accord between Austria and Hungary, there seems to be a renewed vigor ie that Government, and it may be some time before the House of Hapsburg tumbles down. But the most recent movement in that country is one which indicates a vast progress. The Austrian Prime Minister could never have given toleration and freedom to churches and schools unless there had been an undercurrent of popular opinion in that direction. We see, then, that the Protestant idea has in fact taken root there; and it is not probable that the absolute sway of the Roman Hierarchy will ever be resumed. Thus we see that far down the banks of the Danube the waves of agitation are rolling on and they will continue to flow on till a new distribution is made of the great conglomerate empire of Austria. The Danubian principalities will awaken to new thoughts, and Turkey itself partake of the general awakening.

Let us return to Italy, where the Pope is to sit in his grand council, amidst Cordinals and Bishops. What remains to the Pope there? Nothing but Rome. Italy is filled with crosses and churches, but the great body of its people no longer bow to the supremacy of the Pope. No revolution in the world has been more striking or more effective than that which demolished the kingdom of Naples, which took from the Pope his best provinces, and established in Italy practical toleration. Rome remains to the Pope for the moment, but remains only till Napoleon dies. So Italy too is practically free. Protestants breathe freely there, can build their churches, and revive, if possible, the spirit of the Waldenses.

We come now to Spain. The march of the English troops onto the peninsula was the beginning of Spanish ideas of freedom; but the spirit of liberty has grown stronger every year since, until now the Republicans have barely been able to succeed. For the moment some petty Prince will reign a little longer. But it is only for a moment. Spain is in a period of transition and of turbulence. It may be that the Spanish people are not sufficiently instructed in the elements of freedom to maintain a Republic now. It may be the Spanish people must be content to undergo a little more discipline, but no one can doubt the result. That beautiful peninsula, with its sixteen millions of people, will be free—free frem tbat miserable House of Bourbon; from the decrees of the

Pope; from the power of the Jesuits; and, sooner or later, republican. In fact, Spain has made more rapid progress in republican ideas than we hoped for.

What of England? England, which is the land of our ancestors, the land of great ideas, the land where truth has found its sturdiest champion, the land which separated itself forever from the power of Popes and Jesuits—what of England? England, too, is passing through great and rapid transitions, and it is not certain it will be for her advantage. The monarchy is, in regard to power, almost nothing; the aristocracy is passing away, and the disestablishment of the Irish Church indicates that soon there will be a separation of church and State. You say this is all well. Perhaps so; but what is to come after? England has heretofore been governed by its mind, its virtue, its chivalry. What will it be governed by hereafter? Unless we misunderstand society there, the lower stratum of the English people are stupid, gross, and almost altogether uneducated. Radicalism in England means the tearing up of society root and branch. Suffrage is already extended. Suppose it is extended as it is in this country—what then? Thus the agitations of Europe will go on, and great conflicts are before us, and the world will resound with the voices of embattled minds. Suppose Democracy is triumphant in church and State. Ask yourself one ether question: What will become of democracy? Can the world live without authority? Can nations be resolved into great mobs, and law and order continue to exist? Or has God given to human mind strength enough to be entirely self-governing? And if you cast down the authority of God Himself in His Holy Word, where *is* the authority? Where is the moral law by which society is to be saved from anarchy and from ruin?—*Cincinnati Gazette.*

Editor's Notes of Travel.

When at the communion meeting in the Jonathan's Creek congregation, we met br. Solomon Hendricks, from the Owl Creek Church, in Knox Co., O. He stated that their Elder was in very bad health, and that they wished a visit of some brother or brethren to assist them in holding a communion service, and requested our attendance. As we had a visit to the Tuscarawas congregation in contemplation, we gave him some encouragement to expect us, providing it would not be too late in the season, as we could not make the visit until November. He thought the church would acquiesce in whatever time we might fix upon. After we returned home from Perry Co., we made our arrangements to be in the Tuscarawas Church on the 7th of November, and at Owl Creek on the 4th.

To meet the above appointment, we left the Covington Station on the morning of Nov. 3d, and made the connection with the train on the Sandusky, Mansfield, & Newark R. R., and arrived about 4 o'clock at Ankneytown, near the Owl Creek meeting house. We took supper at Sister Hetrick's, and then went to the meeting house, where there was an appointment for an evening meeting. Here we were happy to meet br. Henry Kurtz, from Columbiana, and other ministering brethren. We had a pleasant interview together in the house of the Lord. The next morning a messenger brought us the sorrowful tidings of br. Leedy's death. He was the elder of the church, and the elder above referred to as being sick. He had been in delicate health for some time, but had hoped to be at the communion with his brethren. But while we were enjoying the communion service together on earth, he was, we hope, enjoying communion with the disembodied spirits of the saints in the paradise of God. We had a very pleasant communion season with this church. The next day after the communion exercises, the funeral of br. Leedy took place, and as we were requested to remain,

we did so, and preached the funeral sermon. There was a large concourse of people present, manifesting their respect for the deceased. We had formed a very favorable opinion of br. Leedy's Christian character, and were very glad to learn that many others had done the same. Indeed, we have not often attended funerals where there seemed to be a more general regard manifested for the deceased than was done on this occasion. It was not merely from the concourse of people present at the funeral that we inferred br. Leedy was much esteemed in the community, but we heard expressions to that effect from persons who were not members of the church. The Owl Creek Church has sustained a serious loss in the death of br. Leedy. Three elders have died in this church within the last ten or twelve years. These were br. John Malsbach, br. Daniel Hetrick, and br. Abraham Leedy. It was thought proper by the church, and also by the ministering brethren present on the occasion, to forward one of the ministering brethren of the church to administer the ordinances, as there was none authorized to do so. Accordingly, br. Keller was forwarded. This church needs some sympathy, encouragement, and help from surrounding churches, all of which we hope it will receive. And not only so, but we trust it will receive help from the great Head of the Church, and be thereby sustained and prospered.

After the funeral, we were taken by br. Eisenbise to his heme in Ankneytown, where we enjoyed a well-prepared supper, as we had no refreshing after an early breakfast until that meal, the engagements of the day allowing us no time. In this kind family we spent the evening until about eight o'clock, when we took the train for Newark. When within about fifteen miles of the latter place, our train ran over some cattle that were lying on the road, and the front wheels of the baggage car were thrown off the track. Fortunately, nothing more serious resulted than a delay of about an hour. We felt thankful to the Lord for our escape. At four o'clock in the morning we took the train at Newark, and reached Dennison on the Steubenville & Pittsburg R. R. at about seven o'clock, and after breakfast took the train for New Philadelphia, and here we were met by br. G. V. Kollar, who took us to his home, about five miles from the town. This was on Saturday, the 6th of November.

We were now in the Tuscarawas Church. This congregation lies in Carroll, Tuscarawas, and Stark counties. The territory is large. One branch of the church lies within about five miles of New Philadelphia. The brethren in this branch, though not very numerous, built a new meeting house, and desired to have some meetings in it when it was opened for worship, and requested our attendance. The first meeting in the meeting house was held on Lord's Day morning, November the 8th. The morning was cold, but the congregation was very large. The house was densely crowded, and excellent attention was given to the services. We were much pleased with the house erected for the holy worship of God. It is one of the best houses of the brotherhood we were ever in. There was judgment and taste manifested in its construc-

tion and arrangement. There is nothing superfluous or extravagant about it, but it is plain, commodious, and convenient. We felt that the liberal spirit of the brethren in that congregation, that supplied the necessary means to build such a house, is a commendable spirit, as the brethren here are not numerous. We very much fear there is often a want of liberality in contributing money to further the interests of Christianity. It is certainly our duty to contribute liberally to this blessed cause.

We were much pleased with these brethren, and enjoyed our visit among them. Though we made our general stopping place at br. G. V. Kollar's, we visited some few families, and were glad to find so much zeal for, and devotion to, the cause of Christ among the members. The brethren in this branch of the congregation have a weekly social meeting for worship at the houses of the members. And as they live some little distance apart, they thought it might not be convenient to attend at night, and so they have their meetings on every Thursday, and keep them up summer and winter, in seed time and in harvest, and have done so for years. In conversing with a brother upon the subject, and inquiring of him whether the members found time to attend, he replied, as it regarded himself, he formerly attended public sales, &c., but now he did not unless it was on some special occasion, and he spent the time now in attending their weekly meetings that he formerly spent at other places; and he thought he lost nothing by doing so. We mention this not to flatter these brethren, for they no doubt have their failings and their troubles with others; neither do we mention it to condemn others who do differently, but we mention it as suggestive, for we do love to find spiritual life and interest in the Lord's service among professing Christians.

The ministers of the Tuscarawas church are Conrad Kahler, J. K L. Swihart, G. V. Kollar, H. Bender, N. Longeneeker, and another brother, whose name we do not now remember. G. V. Kollar is the only minister that resides in the branch of the congregation we recently visited. With him we had no personal acquaintance before our visit to his place. With the rest of the brethren mentioned, we have had a pleasing acquaintance for years.

On the morning of the 11th of November, after spending four days with the brethren, within which time we had eight pleasant meetings, we left br. Kollar's family, in which we had felt much at home while with it, and were taken to Dennison Station by Bro. Kollar, and arrived safely at home in the evening of the same day. But our home was somewhat lonely, our wife and younger daughter having started on a visit to father Studebaker's, in Kansas, the evening before we started east. The Lord truly has been very good to us, and

"We'll praise him for all that is past,
And trust him for all that's to come."

Correspondence.

Kickapoo Church.

Springfield, Mo.,
November 3, 1869

Brethren Quinter & Kurtz: I feel as though I should offer a few words

for the *Visitor* by way of making a short report of our year's labor. First, I would say that three years ago the 27th of October last, I, with my family, landed in Springfield a stranger, and knew of but three members within one hundred and fifty miles from here. These three were twenty-six and forty miles from here. One year later, brother Hubble (who was a deacon) and wife landed here from California. Soon after I visited him when we made arrangement to meet to sing and pray &c., and also to report ourselves to the *Visitor* and *Companion*, &c., which we did, and then commenced a correspondence with different ones when the Lord opened the heart of the church at Covington, Ohio, who sent two of their ministers to us to supply our wants. And although we did not organize at that time, yet the church now here was first planted by them for which the church at Covington with their ministers have our thanks and prayers. We made arrangements and had a love feast on the 25th and 26th of October, 1868, at which time we were organized and districted off by Elder's John Metzger and Joseph Hendricks, of Illinois, Daniel Hendricks of Jasper and Jacob Ulry of St. Clair county, Mo. We were placed under the oversight of our beloved elder, Jacob Ulry. At that time seven of our own members only were present, the remainder were prevented by sickness. We had ten members in all when we were organized, and now we number twenty-three, having received nine by letter, and four by baptism this year, and four more are on their way now, so that within a few weeks more we will number twenty-seven members. Now brethren, do not stay back because you are afraid there will not be any church. The Lord has truly been with us, and blessed us, and thanks be to his name for his mercies. On the 9th and 10th of October last, we had a refreshing season by way of a love feast, but we lacked ministerial help, only one elder being present, but we had a very large congregation both evening and daytime, end the very best of order. At that meeting we completed our organization by electing two visiting brethren. The choice fell on our beloved brethren, Sidney Hodgden and Joel Wrightsman. The former is son-in-law to Henry D. Davy. May the Lord still continue his care for us, that we may have his blessing. Brethren, pray for us.

Now I would say to my correspondents that myself and wife expect, the Lord willing, to be absent in Indiana from the first of December till the first of February, and any person wishing to correspond with any of the brethren here will address Sidney Hodgden, Wilard Grove, Greene county, Mo.

Now I desire to say that some brethren came out here to see us and our country this fall, and some have brought their politics with them. We love the brethren and love to see them come, but we would rather they would leave their politics at home. I do not think brethren should have anything to do with politics at home, much less when they come out here where we are just commencing to work in the cause of Christ. Here we are telling and preaching to the people that we must be non-resistants; that we have nothing to do with the

kingdom of this world, &c. Then when brethren come to us with their politics instead of the Bible, and talk to us, and to our neighbors in such a manner that led some to say since that your brother lied; and why, if you are non-resistants, suffer such? This does not sound so well to us, we hate it. So brethren come one, come many, but leave your politics back and bring Christ with you. Yours.

HENRY CLAY.

THE CLOSE OF VOL. XIX.

This number closes the nineteenth volume of the *Gospel Visitor*. While the paper used in this volume is superior to any previously used for printing the *Visitor* upon, and its general appearance much improved, we hope the contents will also not suffer upon being compared with those of its predecessors. We hope we appreciate every influence that has furthered the work. The help of the Lord we would gratefully acknowledge. And the kindness and labors of our contributors are by no means forgotten, but are held in grateful remembrance. And the patronage extended to us has been such as has prompted us and encouraged us to labor to make our patrons such returns for their subscription price as would be far more than an equivalent for the amount paid. Moral and spiritual truth can not be estimated in gold and silver.

Shall we not also have the pleasure of hoping that there has likewise been a proper appreciation on the part of our readers, of the various labors necessary to get out the *Visitor?* We feel pretty confident that if they all knew what labor was required to bring them the *Visitor* monthly, they would appreciate it still better than they do. However common the articles with which it has been filled may be considered, there was labor in their conception and completion. Boys may work as hard as men, though they may not do as much work.

And what of the future? Of our future as individuals and of our individual enterprises we know but little. Of the future of the Church and of the cause of truth we know more. These shall triumph and heal or remove the moral maladies under which our apostate world is groaning. And God, to further his plans and purposes, uses means, and means too, frequently, of a very ordinary character. And as he has owned and blessed the mission of the *Visitor* to the edification of his people, and to the instruction and encouragement of aliens, we think it has his approbation, and, accordingly, design to offer another votume to the reading community. Consequently, we solicit a continuation of the patronage of all our subscribers. We hope we shall have occasion to part with none. Indeed, we feel that we can not well spare any of them. And while we desire our old subscribers to still sustain us in our humble labors to do good, we also desire an enlargement of our subscription list. And to accomplish this, we make a special request of all who are friends of the *Visitor* and of the glorious cause of Christianity, which we are, through the means of our periodical, laboring to promote, to make an effort to extend our circulation. Let each brother and sister and friend that approves

of the work recommend it to his and her neighbor. With a little judicious labor much has often been accomplished. And without effort we can not expect to do much.

Poetry.

CHRIST ALL AND IN ALL.

O Jesus! when I think of Thee,
Thy mangor, cross, and throne,
My spirit trusts exultingly
In Thee, and Thee alone,

I see Thee in thy weakness first;
Then, glorious from Thy shame,
I see Thee death's strong fetters burst,
And reach heaven's mightiest name.

For me Thou did'st become a man,
For me did'st weep and die;
For me achieve Thy wondrous plan,
For me ascend on high.

OBITUARIES.

Died in the Owl Creek church, Knox Co., O., November 4, 1869, Elder ABRAHAM LEEDY, aged 51 years, 8 months, and 3 days. Brother Leedy left the world on the morning of the day on which the church met to hold a communion meeting. The church loved him, and mourned because of his departure from it. He had a good report in the world as well as in the church. The writer being with the Owl Creek church at the time of br. Leedy's death, preached the funeral sermon to a very large concourse of people, who assembled to pay their last respects to the deceased. J. Q.

Died in Marshall Co., Iowa, September 27th, 1869. CARRIE HILLARY, aged one year.

Rest thou, our little daughter,
In joy and grief we give thee up:
While you drink life's pure water,
We must drink the bitter cup.

Died on the 12th of September, 1869, in the Wolf Creek congregation, Montgomery County, Ohio, our much-beloved brother and faithful minister, JOHN WRIGHTSMAN, formerly of Tennessee, but a native of Va. He fell dead in his house on Sabbath morning about daylight. He was apparently in good health, and while walking across the floor he fell; his spirit fled without uttering a word. He was elected to the ministry by the Limestone Church in Tennessee, in August, 1863, and was advanced to the second degree of the ministry by the Wolf Creek church, Dec. 8th, 1865; and up to the time of his death he spoke at two hundred and fifty-three meetings. His last discourse, it is said, was the most able of his ministerial labors. But he is now gone home to rest from his labors, and his works do follow him. Funeral services by Eld. Jacob Yaunce, and others, from 2d Tim. 4th c, and 7th v.—"I have fought a good fight; I have finished my course; I have kept the faith." The funeral was attended by a large congregation. He leaves a disconsolate widow and one child, with many relations and friends to mourn their loss. The Lord comfort them. Age of the deceased—thirty-four years and nine days.

Servant of God, well done!
Rest from thy lov'd employ;
The battle fought, the victory won,
Enter thy Master's joy. E. W.

Died in Rock River Church, Lee Co., Ill., Nov. 9th, 1869. Sister SUSAN E., wife of Solomon DEARDORF. She leaves a kind husband and three children to mourn her loss. Occasion improved by Bro. L. Trostle, and others, from Revelation 14: 13. [Companion please copy.]
J. C. LAHMAN.

Died on the 9th day of November, 1869, at the house of her son, David P. Slifer, in Hagerstown, Indiana, CATHARINE SLIFER, aged nearly 84 years. She had been a great sufferer for some seven years from dropsy in her feet and chest, which prevented her from lying down, and also from walking. She joined the church whilst quite young, and continued her membership through many years with patience, and a hope of blissful immortality. Especially did she endure her affliction with patience during her long and severe affliction. Our loss has been her eternal gain. Funeral services by Bro. D. Smith. E. S.

Also, died on the 11th of November, 1869, Bro. ELI CASTLE, at his residence in Pleasant Valley, Washington County, Maryland, at the advanced age of 76 years, 11 months, and 7 days. He was a member of the church for many years. He was not sick very long. The immediate cause of his death was supposed to be paralysis of the tongue and throat. He has paid the debt we all have to pay; and we do not doubt but that he has changed this life for a better in the spirit world. Services by E. Slifer. Text. Heb. 4th and 9th. E. S.

Died in the Green Spring church, Seneca Co., O., September the 27th, 1869, Br. PETER SHIDLER, aged 57 years, 6 months, and 11 days. His death was very sudden, as he was in usual health till one o'clock in the afternoon, and died before four o'clock the same day. He was a member of the church for 36 years, and served in the office of Deacon for the last 16 years. He was a faithful brother, always contending for the order of the brethren. The church has lost a useful member, and the family a good father and husband. He has left a kind and loving wife and nine children, and a large circle of friends to mourn their loss. Funeral services by Br. Noah Hendrick, and Br. John Grabill, and others, from the 4th chapter and 6th, 7th, and 8th verses of 2d Timothy.
GEORGE W. ELLIOTT.

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